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PANDIYAT-I JAWANMARDI
OR
“ADVICES OF MANLINESS”

BY
W. IVANOW

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TRANSLATION.

In the name of God, the Merciful, the Compassionate.

(Scribe's Prefatorial Note):

(This book, full of wisdom and mercy, the *Pandiyat-i Jawanmardi*, i.e. "Advices of Manliness," contains only the *farmāns*, instructions, mercifully bestowed by *Mawlāna Imām Mustanşir bi'l-lāh* the Second. *Mawlāna* the Imam, at the time of his Imam, appointed this book as his "proof" (*hujjat*) in the community of his followers, he, *Mawlāna*, only he sufficient for us!

Copied from an old manuscript, coming from Tung, in the "abode of khilāfat" Sarikol, which, on account of its antiquity, has lost some lines at the beginning and the end.)

... eternally. Amen.

Coming to the substance. Let it not be hidden from the luminous minds of those who tread the path of *Mawlāna ʿAlī Murtaḍā* that the author, the servant of the exalted Imam of the time, *Mawlāna Shāh Mustanşir bi'llāh*, (says): whenever I was privileged to be present at any assembly, or gathering, or meeting, at which the Imam preached the Advices of Manliness, addressing these and his other instructions to the community of the faithful and followers, I noted down all that he was pleased to utter concerning the (*religious*) commandments and prohibitions, the high moral qualities, and manners of speaking and living, necessary for human dignity, religiousness, worship, also the duties which should lead to advantage in life in this world and /2/ bliss in the hereafter. I have arranged these for the purpose of being used as the means of salvation for those who listen to them and act according to what they have heard. I have given this book the title "*Pandiyāt*," "Advices," and it is divided into a "Great Advice," two (?) "Small Advice," and 12 (principles of) "Manliness."

Know that our Lord the Imam of the time *Mawlāna Shāh Mustanşir bi'llāh* (may his wisdom he exalted!) uttered with his blessed mouth:

The (real) believer (*mu'min*) is one who puts aside, properly and correctly, the tithe of his gains (*māl*) which forms the property of the Imam of the time, and hands it over to the latter. The rule (*qānūn*) must be followed that he should divide into ten parts every gain and every form of income (*manāfi' wa 'mudākkih*) which he receives from that which God the All-High gives to His slaves in the way of subsistence and daily bread, and one of those ten parts belongs to the Imam. He must take out that portion, and submit it to the abode of the King of mankind, *Mawlāna Murtaḍā ʿAlī*, (the Imam) who is living and present, delivering it complete (*kāmil*).

The (real) believer (*mu'min*) is one who from the (observance of the rules of) *shari'at* arrives at (the following of the rules of) *ṭariqat*, and from the latter to *ḥaqiqat*, which is the real inner meaning (*bāṭin*) of *shari'at*. *Shari'at* may be compared to a candle, *ṭariqat* to the path, and *ḥaqiqat* to the destination (*manzil*). One must strive to walk along the correct path, lit by the candle, and reach the abode (*khāna*) of *ḥaqiqat*. The foundation of *ḥaqiqat* is to recognize the

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Imam. The purpose (*maqṣud*) of everything /3/ is its inner meaning (*bāṭin*), which forms its (real) substance (*jawhar*), its essence and sweetness. Therefore the ultimate purpose of *sharī'at* (introduced) by the Prophet was its inner meaning (*bāṭin*), which was *ḥaqīqat*, i.e. the recognition of the Imam of the time.

The (real) believer (*mu'min*) is one who is a man (*jawānmard*) i.e. he who throughout the whole year of twelve months acts properly and piously, continuously remembering the Truth (*Ḥaqq*). He must speak the truth, listen to the truth, must abide in truth and walk in truth. His heart must be clean, and his thoughts sincere, he must remain clean.

The (real) believer is one whose self (*nafs*) is truth, who does not follow evil, nor pursue what is unlawful.

The (real) believer is one who possesses the eye which sees truth, who looks at what is lawful (*ḥaqq*) to him, and does not cast his eyes on what is unlawful to him, such as the property or wives of others.

The (real) believer is one whose word is true, who does not use bad language, does not slander nor abuse (anybody), and does not do to any one what he does not want to be done to himself.

The (real) believer is one whose word is one, straight, not ambiguous. /4/.

The (real) believer is one who never breaks his promise, whose promise is always sincere and reliable, who always remains faithful to the covenant with God ('*ahd*'), into which he has entered.

The (real) believer is one who eats what he has the right to eat, and not what he has no right to eat, being content with his lot, never coveting anything to which he has no right. He will never put any morsel of food (which is unlawful to him (*luqma'i ḥarā'in*)) into his mouth, thereby polluting it.

The (real) believer is one who is sincere, who never nurses anger and hatred in his heart, who is neither irritable nor rash, and keeps his heart pure and sincere.

The (real) believer is one who is pious and sincere by heart, whose actions are not crooked, who has no designs on the property or wives of others, and who abstains from stretching out his hand for what is unlawful to him.

The (real) believer is one who keeps himself away from other men's wives, and does not go to them. Whosoever goes to someone else's wife is like a man who goes to his own mother. And whosoever makes a design on some one else's wife is like a man who makes designs on his own mother. If he looks (upon others) with a bad look /5/ (i.e. coveting eye), he will bring on himself what he is doing to others. According to what thou hast done, and by what path thou hast gone, thou wilt have to return. And what thou hast done (to others), thou wilt see that done to thyself.

The (real) believer is one whose feet (always) tread the path of truth, who walks along it with sincerity and righteousness, never coveting the property or wives of others.

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The (real) believer is one who is entirely righteous, in the sense that he speaks the truth, listens to the truth, walks along the path of truth, sits down in truth, and rises in truth.

The (real) believer is one who (clearly) distinguishes truth from false, and what is lawful to him from what is unlawful, separating the two.

The (real) believer is one who does not laugh, because laughter comes from negligence, it is the form (*ṣūrat*) of the devil. Laughter at an improper moment is an unlawful act. Laugh when thou hast found salvation from death, when thou hast heard the announcement of the attainment of Truth (*wiṣāl-i ḥaqq*). Therefore how can one laugh who has death in store for him? Of what use is a laugh in the moment of neglect, of what value that joy /6/ after which comes sorrow? What can be gained from the moment of rest followed by annihilation?

The (real) believer is one who always remembers truth (or God), who always-weeps and groans, either from fear (of retribution) or from the passionate longing for Truth (*shawq-i liqāy-i Haqq*).

The (real) believer is one who, before everything, must remember God his Lord (*khudāwand*), wherever he may be, or with whatever he may be preoccupied. He must always remember God the merciful, must always think of truth, treating the wives and daughters of others as his own sisters.

The (real) believer is one who always remembers thinks of, and recognizes the Exalted Lord (*Khudāwand-i Dhū'l-jalāl*), fearing the advent of the clay of Resurrection, who realises the terror of that day and is afraid of it.

The (real) believer is one who is afraid of the clay of Resurrection when God (*Haqq*) will demand of him the account of his sins, and who before that day of settlement keeps an account of his sins every day himself.

The (real) believer is one who every moment remembers his (inevitable) death seeing his Resurrection day near, and fearing it.

The (real) believer is one who fears God, feels ashamed before Him, /7/ who will not say anything impious and will not neglect the Truth.

The (real) believer is one who knows of the hereafter, and remembers his impending death.

The (real) believer is one who always acts according to the commandments and injunctions of God.

The (real) believer is one who always feels that the All-Forgiving Lord is present before him and sees him, that He is just here, nearer to him than his own self.

The (real) believer is one who always sees his God present before him, no matter with what he may be pre-occupied and busy (at the moment).

The (real) believer is one who knows his God, who follows the path of truth, and whose heart and word remain in agreement.

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The (real) believer is one who always frequents the society of the true believers and the pious, listening to words of knowledge, and learning them.

The (real) believer is one who treats himself as if already dead, regarding himself as non-existent (*nist*), and placing every limb of his person at the will (*farmān*) of God the All-High, in full sincerity and truth, from head to foot.

The (real) believer is one who sees his own sins, fears them, and repents of them. /8/

The (real) believer is one who is patient, diligent, taciturn, rather than talkative.

The (real) believer is one who is always patient, speaks the truth, abstains from evil actions, is pious, clean, and pure-hearted, and does not nurse any ill-will.

The (real) believer is one who realizes his own position and state, who does not forget these, who does not forget about the agonies of death and the bitterness of the moment when the soul shall part with the body, who is afraid of the tortures of the future, and of the answers to be given to the questions of Munkar and Nakir.

The (real) believer is one who knows and recognizes the Imam Mahdī 'Abdu'llāh who is the Lord of the time, knowing that He is present in the world. He must search for him, find him, see him and recognise him. He must bring and hand over what is due to him, as the tithe, being affectionate to him.

The (real) believer is one who continually remembers God (*ḥaqq*), and whose tongue does not utter anything without mention of God. /9/

KNOW

O, faithful ones, O, sincere ones! Whoever has a pure heart, without anger, he is constantly remembering and thinking of God (*ḥaqq*), his tongue is constantly praising God. The true slave of God is one who, fearing God, continually weeps and groans, feeling humble and miserable. Surely, his sins will fall from him, just as the snow falls from the skies and becomes water from the warmth of the sun. So, whoever fears Resurrection, his sins will disappear in a like way.

But he who talks improperly, thoughtlessly, and not to the point, or utters abuse, talks nonsense, mocks, is careless, or discusses the qualities and defects of others' wives, or stares at the wives or daughters of other people, or falls in love with another's wife, or if it be a woman falls in love with a man who is not lawful to her to see then, may we implore the help of God from God's wrath!—all that that man in the course of the whole of his life earned by prayers (*namāz*) and worship (*'ibādat*), all that he earned by pious actions, all this will be given up, thrown, to the wind of non-existence, all will be lost! It will be as in the case of one who in the middle of clean food finds excrements of a mouse or other impurity, which has fallen in, thus polluting the whole dish. God the All-High will be displeased and dissatisfied /10/ with such a man. His prosperity will be ruined, and he himself will have to live by begging, in distress, misery, and despair. Both in this world and the hereafter he will be surrounded by darkness and obscurity, he will have to suffer in the hereafter the punishment of Hell, being burnt by eternal fire. It is because of evil actions and steps that the majority are

always miserable, aggrieved, homeless, and that in the hereafter they are humiliated and placed in Hell.

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The (real) believer is one who is always patient, pious, sincere and truthful, clean in his beliefs, and modest, whose heart is full of the fear of God, who is free from wrath and hatred, and is pure. In his every action he sees his Lord (*khudāwand*) present before him, always remembering God. Every slave of God who acts in this way will receive in this world splendour and affluence, and in the hereafter he will be in Paradise, in the presence of his Lord (*Mawla-y-i khūd*), *Murtaḍa* ^c *Alī*.

The (real) believer is one whose words (*igrār wa qawl*) are unshakeable and true (*ḥaqq*), whose thoughts of the heart are true, whose promise, whose love and affection are true. From head to foot that slave of God must be sincere and true (*ḥaqq*). He must be sweet-worded and mild, his soul (*rūh*) must be sincere. He must be continually preoccupied with the remembrance of God (*dhikr*), always remaining in meditation and dhikr /11/ and praise of God, lauding and recognising God the All-High (*shinākht-i ḥaqq ta'ālā*). His actions must be pious, his behaviour proper. He must carry out the commandments and injunctions of his Lord (*Khudāwand*) and *pir*. He must keep on his tongue the mention of the Five Holy Persons (*Panj Tan*), mentioning and glorifying God with great affection. He recognizes his Master (*Āqā*), the Supreme Lord (*ṣaḥibu'l-amr*), the Imam of the time, follows his path, always remaining obedient and listful to him, delivering himself, his affairs, and everything that he possesses to that Lord (*Mawlā*) who is the Imam of the time, and the Lord of the world and of all who inhabit it.

The (real) believer is one who will count the proceeds of his every affair, his commercial transactions, his food, and his goods in stock, separating one tenth as his dues (*māl-i wājibāt*). Then he, with true faith and perfect affection, with full sincerity, affectionately and lovingly, must deliver that tithe into the presence of the Imam of the time. If he delivers this in pure, true and strong faith, he will see both the affluence in this world and bliss in the hereafter. God the All-High will be pleased by him. When he has delivered the dues to his Lord (*Khudāwand*), this will serve as the sign and mark of his faithfulness (*mu'minī*), his obedience and religious sincerity (*ikhlas-i kishī*). Such a person /12/ must be patient, sincere, pious, truthful, clean, modest, and humble as a darwish, regarding himself as nothing, and (feeling) sinful from top to toe. He must not be selfish nor proud, nor self-centred, nor egotistic.

The (real) believer is one who does not hold hatred in his heart, who always thinks of God. His heart and word are one and he is perpetually in harmony and love with all believers. He always thinks of the hereafter, learns wisdom, day in and day out keeping his feet fast on the path of truth. He will not find the path of God the All-High narrow, and will not be aggrieved by what happens to him on the road of truth. He will be neither ungrateful nor lazy, but with full enthusiasm, will busy himself with acts of piety. Every day his religious love and zeal will increase. Every day his moral and other qualities, his words and acts will improve, and every day his safety will be more perfect, as in the case of a patient whose recovery from illness daily proceeds till he becomes sound. He will always remain keen on his path of truth. He will deplore (his sins), and laugh little, keeping himself away from vain and devilish laughter, but looking always towards God. He will continuously remember God and the day of Resurrection, weeping much and /13/ fearing that Day. He will remember his Imam, the

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Lord of the time, All-Forgiving God, and his pīr. He will always follow the instruction of the pīr, so that on the day of Resurrection that pīr, O, believers, will answer his appeal for help, as nobody else will plead his excuses.

O, believers, O, pious ones! The (real) believer is one who becomes as humble as earth under the feet of the believers, of pious and pure men. Such a believer is sincere and genuine. Such a believer will attain the truth (*ḥaqq*). Truth is with him, it will never abandon him.

O, believers, O, sincere people! Matters (*kār*) are easy for devotees on these conditions, which they must fulfil. Thus religious devotion and love (*āshiqi wa 'ishq*) of God the All-High is easy for the believer, and is full of (spiritual) pleasure. Love of God is easy and delightful to the believer. The Creator has made love of Himself the share of the pure. But for the negligent ones, and those who are spoilt by negligence (*ghiflat-zada-gān*), it is extremely difficult and hard. The negligent reserve their love for things of this world, each one going after something. Illusory attractions which one conceives in passions and carnal pleasures /14/ or natural enjoyments are not love, but merely the source of death, a kind of illness. To conceive such love means to be finally drawn to Hell. The one who really wants to see the Creator, and is enamoured with the idea of His *didār*, receives from God His dhikr, thrown into his heart and word. The mind of such a devotee will be turned always towards Truth.

O, believers! The path to God (*ḥaqq*) is the "Straight Road" (*ṣirātu'l-mustaqīm*). This means the recognition (*ma'rifat*) of the Imam of the time. His leadership is the right path. So far as you can try by every means to follow that right path in order to attain the goal of Truth (*manzil-i ḥaqiqat*), which is the recognition of the Imam of the time. Strive to perfect your devotion and faith (*dīn wa Imān*) when you are still young, and arrive at the coveted "Spring of water", because towards the end of your life you may become overpowered with greed, while reason may become weakened. You may then become greedy for (pleasures of) this world, neglecting (religious matters). Therefore comprehend this and fulfil it now, if you can. If you cannot comprehend it, then what is the use (of trying)?

O, believers! God save us from neglect, neglect of the truth is a calamity. So far as you can do not neglect remembering God (*ḥaqq*), do not be lazy in remembering God the All-High. The negligent one loses (all). God will make the necessities of life scarce for one who forgets the Truth. In /15/ the hereafter God will forget him. Therefore do not be negligent, realize your own position and conditions.

This is also what (the Imam) has said:

O, believers, O, dear ones! Listen to the story of the real man, and of the miser, keep it in mind, and know that:

The real man (*jawānmard*) is one who behaves as a man, who is righteous and honest, whose devotion to God (*maḥabbat*) is in reality greater than it appears. He is friendly with every one for the sake of pleasing God, and not for any worldly purposes, or in the hope of gaining any advantages in this world.

The real man is one who in good actions is ahead of others, who tries to do and (really) does good, who treats the needs of his brother in religion as more urgent than his own. He gives

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priority to others in food and rest. So far as he can, he gives, but does not take. If his brother in religion eats food, he feels as if he himself has eaten it. He rejoices in the joy of his brother believer, and is aggrieved by his grief.

The real man is one who is happy if his brother believer gains, and is aggrieved if he loses. Ordinary pebbles or precious stones are of the same value to him. /16/ No matter whether he has something to eat, or not, his mind is unaffected, because⁷ he is intelligent and noble-minded.

The real man is one who is hospitable. This does not mean that he will be like a lion at another's table, or like a fox. His face is always friendly. He has a true love for and perfect faith in the Imam of his time. He tries to attain that lasting wealth, the recognition of the Imam of the time. He is benevolent and well-behaved, as one should be, being kind and friendly to the friends and devotees (*'āshiqān*) of that Lord (*Mawlā*).

The qualities of the real man are such that he has the time to do all his work. Calamities will go far from him, and his enemies will be blind. His daily bread will be plentiful, he will have success and blessing in his work which will always be successful. His children will be healthy and pious, and his house prosperous. He will always be in time to do his work, and God the All-Forgiving will help him. The help of God will mean that the mirror of his heart will not be rusty, his faith will grow stronger, /17/ and his activities will be honest, his earnings will be lawful, and it will be from lawful sources that he will spend in the way of God. His good will reach the pure spirits of the believers and faithful and pious men. Lawful earnings are not the lot of hypocrites, they will not reach the unclean spirits of such people. It is honestly earned money which will reach the blessed throne and the presence of the Lord of the time of the pious believers, surely! The Lord of the world will be pleased by that devotee, and he will be well and blessed. God the All-Powerful and Mighty will be satisfied by that devotee, his faith will be strong, and the mirror of his heart free from rust and strong, his body and soul will be sound (*rawshan*). His intelligence and comprehension will be bright, and in the hereafter the Lord of Honour will grant him His great vision (*didār*).

There are several degrees and perfections of the virtues of the real man which are revealed to the real believers: the real man must not be talkative, he must be sincere, and patient, exercising restraint and patience in all his actions, and must rely on God. In all his actions he must be persistent and persevering, except in two cases in which patience is improper, and in which /18/ action must be taken at once, without waiting and expecting, the latter would even be a nefarious step and a sign of unbelief:

First in the case of (the chance of) the *didār* and the vision (*liqā*) of the Creator, which is the most important matter. Here patience is a crime, a source of error, and the cause of eternal loss.

Second in following the command and instructions of God the All High, because obedience to Truth is necessary, and patience or slowness in this matter is in substance unbelief (*kāfirī*).

One cannot exercise patience in these two matters, and must never do it. Therefore thou must concentrate on affection for thy Lord (*Mawlā*), and abstain from conceiving love for anything else, so that love for other things will not move thy heart and make it dependent on them.

Whenever the hour of devotion and time for worship of the Truth the All-High has come, leave at once whatever preoccupation thou art busy with, whether it is important, or not, and hasten to do thy devotion, taking up worship by mentioning the Truth, without postponement.

These are the conditions of being a real man, as explained. /19/

Listen to the description of the low (*bakhilān*). The miser is always depressed, in a bad mood, has dark thoughts (*zulūmāt*). He is vicious, his thoughts are only turned towards his gains. He always feels uncomfortable, always has difficulties with his work, is always weighing the profits and loses in worldly matters. The light of his heart is always extinguished. His intelligence and comprehension is blind, his reason blunt, and his understanding deficient. He is entangled in the darkness of nature, suspended head downwards in, the pit of ignorance. Apart from gathering property, and worrying about it, and self interest in his worldly schemes he knows nothing. He does not know of the other world besides this, just as a worm in the mud anywhere, does not know of places other than the one it is in. Hence he does not realize the existence of food other than that which he is after. The miser therefore has his heart full of worries and sadness, he always feels depressed, his forehead wears a frown. His prayer is not accepted and answered by God, and his spirit always remains in darkness, being without kindness and affection. The miser does not become a friend of the believer. God the All-High so arranges it that the miser becomes a friend of oppressors and miscreants, because his spirit springs from them, He continuously feels distressed, deploring (that) /20/ his expenses are too high. No good will accrue to him, and his condition will always be sinful, because God is displeased with him and dissatisfied, and therefore gives him only to associate with evildoers.

All this is due to the fact that the miser does not recognize the Creator. And as the heart of the miser does not contain kindness, affection and love and as he does not sacrifice his property in the way of God, spending it for God's sake, his property becomes his own traitor. His heart is the house of the Devil, and the accursed Devil is in the heart of the traitor (*munāfiq*). Whenever a traitor is satisfied, know that it is Satan who is pleased. The traitor is pleased by those things which also please Satan. The heart of Satan and that of a traitor are the same, they share each other's sorrows and joys. Therefore whenever you see a traitor (*munāfiq*) happy, you have seen Satan happy. Whenever a man does something which gladdens Satan, darkness and obscurity (*zulmat-hā*) appear in his heart and the "houses" (*khāna-hā*) of his heart become dark. His intelligence and reason also become darkened, everything appears difficult to him, he feels depressed, and his reputation is spoiled.

The traitor /21/ (*munāfiq*) is the man who does not recognize the Lord of his well-being, that is to say, the Imam of the time. And whoever does not recognize the Lord of his real well-being (*ni'mat-i haqiqi*), who causes trouble to people, who aggrieves the believer's heart, and is the ill-wisher of humanity, he is a traitor.

The Lord (*ḥaḍrat-i khudāwand*) has said that the traitor is one who does not recognize the Imam who is manifested in this world, and does not obey his command, and does not deliver to him the tithe of his income which is due to the Imam of the time. The traitor is one (who is not at the disposal of the Imam of the time, and ignores the orders and commandments of his supreme authority. Such a man is a miscreant and is worthless.

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Even if one does millions of pious deeds, always remembers God and thinks of Him, possesses (all) virtues, constantly offers thanks and prays for forgiveness, and endures a thousand forms of austerity, and yet does not recognize the Imam of his time who is always in this world,—then neither his prayers, nor austerities, nor good actions will be accepted. He will be miserable and sad in this world, and in the hereafter he will be humiliated and ashamed. His place will be in Hell, and instead of the water of *Kawthar* the water of *Shartaqūl* will be given to him, his food will be from the tree of *zaqqūm* of Hell whose fruit is like the heads of devils. /22/

O, believers, O, sincere ones, you have heard the definition of traitors, and that their happiness is the source of their darkness (of mind) and humiliation. Thus from the happiness of the traitor darkness comes out, but light (*rawshanā'i*) comes from the pleasure of the believer. Traitors are the army of Satan, but believers are the army of the Merciful (*Rahmān*).

O, believers, listen to these words attentively so that you may not lose the right path.

O, believers, O, pious ones, O, dear ones! Such is the position of the miser, and of the real man, you have heard both. Now you must do your best in order that you may not be tardy in being ready to follow the path of Truth which is the *ṣirāṭ*. The miser and traitor are enemies of God, and the believer, who is the real man, is the friend of God.

O, believers, O, pious ones! The one who casts coveting eyes on other people's wives, is as if he casts coveting eyes upon his own mother and sister. We have said that whoever casts a coveting and evil eye upon any other's wife, it is as if he does the same to his own mother or sister. Surely, another man's wife is like one's mother or sister. You must not cast a coveting glance as otherwise your eyes /23/ will become impure and polluted. Treat other men's wives like your own mother. The meaning of the evil eye is this if you covet those women who are not (legally) lawful to you, and fail to realize that it is the same as to covet your own mother or sister, an idler may turn up in, a like manner, and cast coveting eyes on your wife. These are the properties of misbehaviour and of the evil eye. God will cast an angry look upon such a man and such an impure individual. His affairs in this world will go wrong, and in the hereafter he will be humiliated. He will experience difficulties and worries, he will become homeless, and remain always aggrieved, despised by all, humiliated, and will fail to succeed in his affairs. His appearance will be dark and unkempt (*tārik wa bi nūr*).

Therefore never look at other men's wives with a coveting eye, because to do so is to misbehave and comes from the insinuation of Satan, such matters are Satan's work. The man who does this has a Hell-like face, and is very wicked. God save us from this, and from all those who do such things, we must avoid such people.

O, believers, O, dear ones! If a girl looks upon an outsider covetingly, it is as if she looks in the same way upon her father or her brother. /24/ The man who is not related to her should be to her like father or brother. She should not feel anything special (when looking at him), as otherwise that foolish girl will be far from that right path, commanded by God. She will get into trouble, and will not fulfil her (spiritual) aim. For this reason if she should look covetingly upon any men, it is as if she looks in the same way upon her father or brother. God will look angrily upon such a woman, and that woman will get into trouble, she will be

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reduced to begging, her mind will be obscured, and the mirror of her heart will become rusty, she will never achieve happiness, but will always be distressed, miserable and despicable in the eyes of the people, being in, need of bread and clothing. This means that during the whole of her life she will experience sadness. She will always experience difficulties in her work, because she is distressed in this world, worried, unsettled and restless. In the hereafter her place will be in Hell-fire. Such is the result of wrong actions, God save us from this, and from acting wrongly.

Wrongful actions are very bad in themselves, whether they be performed by man or woman. Whoever acts in such a way, God will punish him severely, and he will be miserable in this world, broken hearted, contemptible, and humiliated. In the hereafter he will also be humiliated, and be cast into Hell-fire, while amongst the people he will be compromised, will have bad reputation, will be miserable and contemptible, /25/ upset, and bewildered. In the hereafter he will be severely punished in the fire of the seventh Hell, where he will be burned by fire.

In addition to this, whenever the feet of the (sinful) woman (mentioned above), enter any house that house will become emptied, while the people who inhabit it will be scattered, and that house will never again, become prosperous.

O, believers, O, sincere ones, O, dear ones! Know that if, God forbid, in any house something evil is done, the fate of the inmates of that house will be sad, their lives will go wrong, and they will become despised, of no account, and their repentance will be that of those who, when they are seen, no one becomes glad, and who are humiliated.

O, believers, O, sincere ones, O, dear ones! The (real) believer is one who always, permanently, thinks of the Truth, and always intends to act righteously.

The (real) believer is one who obeys the Imam of his time, never disobeying his orders, or opposing them. He always remains well behaved, polite, and acts decently, in a proper way, always remembering God. /26/ He is always busy with *dhikr*, the thought of God, glorifying and praising Him, and recognizing the Creator. He continuously deplores his sins, and weeps either from fear (of punishment), or an ardent desire to join the Truth (*shawq-i wiṣāl-i ḥaqq*), in the same way as the rains of spring are the cause of the smile of the garden (later on). Crying due to other causes is like an adverse, untimely and useless rain.

And the (real) believer must always have in his heart the fear of God, walking warily to avoid both committing mistakes and sinning through evil words or actions coming from him.

And the (real) believer must always beware of Satan, so as not to give way to temptation in his heart, fearing the terrors of the hereafter. He must also fear the periods of unbelief which are coming into this world. He must avoid those who obey Satan, and regard as devils in human form all those who help Satan, because they mutually sympathize with each other in their pagan attitude. The believer must avoid them, and neither befriends them, nor associate with them, as this course will be safer for him. There are many who appear as human beings, but in reality, by their nature, are devils preying on men, misleading every one. But the robbers are powerless over that believer who knows his God, Prophet and pīr, following the Truth, entrusting himself to his God, his /27/ Prophet and his pīr, and who completely obeys

them. Such brigands and enemies cannot come near and attack that believer who is obedient to God the All-High, to the Prophet and his pīr. The robbers seek those who do not keep before themselves God, the Prophet and their pīr, and who do everything without the pīr's order or permission.

O, believers, O, pious ones! Now is the time when you should strengthen religion (din), by helping each other, by trying to gain knowledge, by advancing the religious cause, and striving to make your faith complete. Gain safety by obeying the Imam of the time, and become completely obedient to his orders. Act and do everything piously, a pious act is that which is carried out in obedience to the word of the Imam. Do unhesitatingly what you are told by the blessed word of the Imam, then you will attain (real) salvation (*rastagāri*). Then follow your pīr and Prophet, (by this) following your God. Follow the Imam of the time strictly, so that he may take you under his protection, helping you, granting you victory and relief. /28/ Follow your pīr, and regard your association with him as a great boon; Listen to his words, and act according to them, because they are the words of the Imam, and if you act according to them, they will be like medicine to you. And obedience to the Imam, attention to his word, and that of the guiding pīr (*pīr-i murshid*) together with his instruction (*ta'lim*), followed by action in accord with these, will bring about the healing of spiritual ailments (*maradhā-i bāṭiniyyat*), and lead to soundness and clarity of the heart. And the wisdom of the teachers makes the mirror of the heart clean and shining.

O, believers, O, sincere ones, O, dear ones! Whenever a believer is occupied with the mention (*dhikr*) of God (*Khudāwand*), or is engaged in his house, or elsewhere, in the worship of the Creator, and is asked by an ignorant man, who rejects the worship of God, and has no inclination to it: "What art thou doing?" thus distracting that faithful one from his devotion; or if such a man should mock him, saying: "Hey, so-and-so, thou hast become a devotee, or a shaykh"; or if he should show hatred by abusing him, such a shameless and hateful man will lie viewed with wrath by God. This is because that ignorant one has maliciously reviled that pious one. God will be angry with that ignorant ass, (saying): "O, thou, negligent evildoer! Why hast thou reviled My pious believer /29/ in his worship, why hast thou aggrieved him, hindering him from the *dhikr* and worship? Thou, by not worshipping God, hast become a traitor and evildoer." Therefore you must fear God and have a sense of shame, as (otherwise) God the Almighty and All-High will be very angry with you.

God the All-High says: "I have created (the world), and created man so that he may remember Me, keeping My name on his tongue and in his heart, appealing to Me. Then why hast thou maliciously reviled that my slave in his worship? Now that thou hast reviled this sincere slave for his worship, thou art the image of Satan, the evildoer, and thou wilt become an inmate of Hell."

Such is the condition and ways of associates of Satan, those who have lost the path of the Truth, and follow the accursed Satan, and are obedient to him. They subsist on the bounty of the Merciful, but obey Satan. But those who follow God, recognize Him.

O, believers, O, dear ones! Take another case. Supposing a learned one is explaining (religious) knowledge suddenly in the assembly a hypocrite manifests himself, neglectful and

ignorant of God and religion, /30/ one who has no idea of these things and is unable to distinguish between what is good and what is bad. This devilish and straying man, while present at the assembly, conceive the idea of saying something, mocking the words of the teacher, after he has left the lecture room, turning them into lies and exposing what he has said to ridicule. (Supposing) that the pure-hearted teacher goes on with his lecture, never suspecting the evil-mindedness of that devilish hypocrite and atheist. He does not know that the man is like Satan, who hides intrigue and perfidy in his heart. It would be well if the moment that the man asked a question concerning religion of the teacher, the others might ask for an explanation, and the teacher could at once tell them the meaning of the doctrine, explained by him, telling that ignorant man and making his heart enlightened and at rest. But because the man is stupid, ignorant and malicious, he asks the question of the teacher, and does not understand it. Then, when the teacher departs, and every one who was present at that assembly disperses, those ignorant and uneducated people meet other fools, and collect them around themselves. Then these armies or Satan start reviling the teacher, mocking him and abusing him. /31/

O, believers, O, dear ones, whoever reviles his teacher is similar to one who reviles God Himself. He commits a great sin. Whoever hears the words of the teacher is like the one who hears the words of God (*Khudā*). And those who find fault with him, they do so out of hatred, malice and envy, they breed hatred in their hearts, may the curse of God be upon Satan, Satan-like people, and those who hate others!

O, believers, if the ignorant fool, mentioned above, had not had envy in his heart, and had been seeking for the truth, he should have asked for an explanation of the teacher's words at once. The teacher would then have explained to him, and his heart through the knowledge of that matter would have become enlightened: soft and meek, so that he might have become a seeker after the truth. He could ultimately have become aware of the (supreme) Truth (*ḥaqīqat*). His heart would have been at rest, and he could have become one of the followers of the Truth (*ahl-i ḥaqq*). But as that man was ignorant and stupid, as he never studied religious matters, knew nothing, and would not trust that that teacher knew the Truth (*ḥaqīqat bā khabar būd*), for these reasons he did not ask the teacher to explain the matter to him, and, after the departure of the teacher, started ridiculing him, breeding in his heart hatred and malice against the teachers of the path of the Truth (in general). This is why he has ultimately committed a great sin and become an inmate of Hell, just as others will (who listened to him).

Because they were ignorant and stupid, they, in their ignorance, have lost the Path of Truth. /32/ But in reality at the beginning all men were treading the path of Truth, and it is only on account of their ignorance that their unity has become split into many parties (*firqa*) Before the Prophet (Muhammad) may peace be upon him, and from his time till now, whenever sects strayed from the Path, they did so out of ignorance, envy and enmity. On several occasions (*chand jā*) they abandoned the (true) Imam, following one who was not an Imam, they became split into parties. They are still afflicted by the results of that stupidity; they tread the path of Satan, and have completely lost the Path of the Merciful. Every community which persists in following this futile (*bāṭil*) way consists of hypocrites. If anyone amongst them asserts that his way is true, he is telling lies, do not let yourselves be deceived by such words: theirs is the path of the ignorant, the hypocrites and of those who have to go to Hell. They

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were ignorant asses who left the true path, and followed un-truth, this is not the path of intelligent believers. That path is the path of the Imam, so thou mayest be obedient to the command of the Imam of the time, obeying his order and command, and remaining obedient to that *Qutb* of thine own span of life. Thou must know the Imam of thy time, know the meaning of the religion (*ma'ni-i 'ilm*). Ask for it from your religious teachers (*'alimān-i dīn*), attend their lectures (*majlis-i 'ilm*), ask the teachers what to do, obey them, and act as prescribed. Then those who know it /33/ will tell you also, guiding you, helping you to attain the desired end and preventing people from straying away.

O, believers, O, dear ones, O, sincere ones! Do not be neglectful Listen with attention; seek for the path of Truth and the word of Truth. Accept it with confidence (*as rūy-i taṣḍīq*). Do not dispute the words of the Truth and verity. Learn the meaning of the word of religion (*kalām*), say it, and listen to it.

O, believers! The true believer who becomes perfect in his faith is one who asks genuine teachers, who know religion properly, about the prescriptions and other matters connected with piety (*dīn-dāri*), about the ways of acting, thinking, associating with others, living, working and behaving, suitable to the true believer. They thus acquire such information, and act accordingly. Knowledge is first, and action is second. Those people who seek for the true path, every day become more accustomed to it, and make greater progress.

O, believers! The true believer may suffer violence and hard-ship for the sake of the hereafter, suffering oppression at the hands of the hypocrites. The true believer appears nobody, humble amongst the hypocrites. Enemies of God cause vexation to the believer, /34/ while he bears this with patience, neither becoming aggrieved by molestation, nor overjoyed by the show of favour. He must be above the joy and sorrow of this world, because neither is sorrow permanent in this world, nor happiness lasting. The true believer is seeking to please the Creator, and many endure privations, vexations and difficulties, weeping and lamenting, in order to attain the bliss of the hereafter.

There are people who for the sake of the vision, (*didār*) of the Lord (*Khudāwand*) convey to the Imam their dues (*māl-i wājibāt*), i.e. the tithe of their income which is the rightful share of the Imam of the time, in full and unfailingly. Others for the sake of the *didār* of the Imam have given up their property, wife, children and even life, abandoning these. Others again have sold their liberty (*sar*), children, property and land, spending the money in the way of the Imam, thus being devout to him (*fidā kardand*). Others again travelled very long distances for the sake of the *didār*, by land and sea, passing through storms, and incurring great expense, suffering much until they had attained their aim. Others again used to come for the *didār* from very distant countries, suffering great privations, and spending much money, but bringing their dues to the Imam. Others again did acts of piety and benevolence (*khayr-khwāhi*) for the sake of the *didār*. Some people for the sake of the *didār* imposed upon themselves piety, veraciousness, righteousness, outspokenness, sincerity, /35/ honesty and true religiousness (*pāk-dīni*). Some for the sake of the *didār* imposed upon themselves (special) devotion and worship, practicing austerities until they had attained their aim. Others for the sake of the *didār* took upon, themselves the practicing of *ḥikr*, continually invoking the Lord, through the whole of the night, never neglecting to offer it for even a moment, worshipping God out of passionate devotion. Some for the sake of the *didār* gave up their

souls and bodies. Others for the sake of the *didār* obeyed the command of the Truth. Others for the sake of the *didār* attended the assemblies of the true believers, asking questions of those well versed in religion (*'ulamā-y-i dīn*), adopting their advice, and acting piously. Others for the sake of the *didār* helped and rehabilitated the poor belonging to the community (*ahl-i ṭarīqa*) from their own means. Many spent money for religious causes, and in acts of charity, for the sake of the *didār*. Others for the sake of the *didār* gave to their brethren-believers shares from their property, helping them in a brotherly way, treating poor believers kindly, generously and bountifully, extending courtesy to them without any ulterior worldly motive, sincerely, and not from greed. Others for the sake of the *didār* gladdened the hearts of true believers and their devout brothers.

O, believers, know the importance of the path of the Truth (*rāh-i ḥaqīqat*) which is the path towards relief. /36/ Whoever proceeds along it will reach the destination, which is the *didār*. Therefore try as hard as you can to reach the source of that which you covet, that is the coming into the presence of the holy Imam. Whosoever tries to achieve the presence of the Imam, the Imam will be looking for him. And whosoever puts the Imam above all the worldly matters, the Imam will choose him from amongst others. Whosoever accepts the Imam, the Imam will accept him, but whosoever does not accept the Imam, the Imam, as has been said, will not accept him neither in this world nor in that other one. Whosoever in his sincerity has firm faith (*yaqīn*), with a pure heart and a pure mind, and will search for the *didār* of the Imam, with that desire disregarding all other earthly desires, the Imam will give him the chance of the *didār*, wherever he may find himself in. the world.

Know also that whenever the heart of the true and devout believer becomes pleased, gladdened and satisfied, God Himself is pleased, because the heart of the believer is the house of God, the place over which the merciful Lord is watching.

O, believers, O, abstinent ones! God abides in the heart of the one who is a true believer, is clean, and has no malice, enmity or lust for the things of this world.

O, believers, hearts which are filled with malice, which are defiled by doubt are straying from the path into darkness, /37/ the hearts which contain, vile fancies, such hearts are the abode of Satan and of devils. But pure, loving and clean hearts which contain no malice and enmity to any one, or lust for things of this world, those in which there is nothing except the thought of the Truth, such hearts are the Throne of the Merciful, and the seat of angels. Therefore, O, believers, see God in your own hearts, keeping your hearts well-polished, removing rust, dust, doubt and hypocrisy from the mirror of your hearts by the brush of firm faith (*yāqīn*), and wash it with the water of religious knowledge, so that you may see God in that mirror of your hearts. If you love God, turn away your hearts from evil-minded traitors, so that they do not make you similar to themselves. God has turned His face from traitors who do not recognize the Truth, and have lost touch with the Imam of the time.

Whoever loves God must turn away from the traitors who have no faith. Just as the true believer loves God, so God, loves the true believer and helps him. And whoever loves God, knowing and worshipping Him, God guards him against calamities, so that he becomes the most excellent devotee and believer of the time, acting righteously, /38/ regarding his God as present at any place, never neglecting his duty, knowing that all his actions, whether hidden

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or open, are known to the Merciful God, also that whatever he does, is done in the presence of and before the face of God. His actions, both in his mind and in his ordinary life, his intentions and desires are known, to God, down to the minutest detail. If thou dost not see Him, God sees thee. One must know for certain that whatever one does, every thought, good or bad in his heart, no one knows these except God the Just. God the All-High is present everywhere, and sees all, knowing the quantity and quality of everything. It is thou who art negligent and ignorant. Whoever knows not, is not on his guard. He forgets God, and Satan tempts him to do something evil. He thus becomes busy with evil-doing in the presence of God the Merciful, either molesting someone, or abusing him. In the hereafter he will be exposed, so says God the All-High:

A sincere devotee is one who sees Me as if present before him, whatever he is doing and wherever he is, feeling /39/ ashamed to do wrong. If an evil thought appears in his mind, or a desire to do wrong, or eat something that is not lawful to him, he must at once appeal to Me, and I shall save him from the temptation offered by Satan, or from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly, receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant.

The true believer must always think of the Truth (*haqq*), knowing that death is near. He must always think of everything relating to the hereafter, always trying to build up his life after death, he must not be tied down by the thought of comfort in this life, except in so far as it is absolutely necessary for subsistence, "food to keep body and soul together". By this he will be enabled to do acts of piety, perfecting his religious life, and not his earthly living.

And the true believer must follow the spiritual guide (*pīr*) of his time, sincerely following him. God the All-High said: whoever looks upon me as upon his kind elder brother, I shall make him in the hereafter My younger brother, and shall make My *didār* possible /40/ to him, so that he may see My presence (*liqā-y-i khūd*)

O, believers, realize your own limitations, so that tomorrow at the Resurrection you may be in line with the true believers and the pious, eating paradisiacal fruits with the houries, keeping company with them, or becoming the friends and brothers of your Lord (*Mawlā*), while he will be everywhere your refuge.

O, believers. I have created you in order that you should always be aware of Me. This being so, you should not remember anyone except Me. In all difficulties you must appeal to Me and ask for My help, not appealing to any one else, or asking from him relief in your need. But you must act with respect, never committing an error, keeping My name in your hearts and on your tongues, so that I may be pleased by you. I have, by the attribute of My mercifulness, brought you from the abyss of non-existence to the brink of being. I have prepared everything for you in order to bring you easily to relief, so that you may obey Me, acting in accordance with My orders to you and abstaining from doing what I have prohibited to you, so that you may become like Myself, living and eternal. I have granted you wisdom and power. Therefore it is a benefit to you, not to Me, if you obey Me, because I am Self-sufficient, and you are needful. Look therefore: /41/ I am more favourable to you than you yourselves are, showing more kindness to you than you yourselves do. Therefore if you really are not

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enemies of yourselves, and if you care for the eternal bliss, remember Me, become familiar with Me. No one else can save you from calamity he may perhaps even be weaker than yourselves.

O, believers, whoever wants to see Me (*didār kunad*), will find Me nearer to himself than his very self, he will find Me present. He will see Me present everywhere, and will think of the settlement of accounts at the Judgment day. He must not overlook his own impending death. Whoever will think of Me, I shall think of him.

O, dear ones, listen: you must strive to acquire knowledge in religious wisdom (*ma'rifat-i 'ilm*)-, seeking explanations of an expert (*'alim*). You must look properly into your own hearts and mind (*hūsh*), learning the knowledge of the Merciful Lord (*'ilm-i khudāwand-i karīm*) from a (true) teacher (*mu'allim*). You must act according to what he says so that you may attain perfection, acquiring the wealth (*jayd*) of this world and of the hereafter. You must carry out the commandments which he conveys to you, carefully paying attention to what the pīr has said concerning the (religious) wisdom (*'ilm*). This you must attain. The teacher (*mu'allim*) helps you to know the pīr and religion (*dīn*), guiding you to the higher knowledge (*ma'rifat*), making you right and steady in what the glorious Imam commands. Act according to what he has ordered and is ordering you to do, and be ready to carry out (his) orders every moment, so that you may /42/ be every moment able to share the bounty (*fayd*).

O, believers, if you wish to attain perfection in the knowledge of God (*khudā-shināsi*), attain the degree of the *ma'rifatu 'l-lah*, you must accept the commands of the pīr of your time, and act according to what he orders you, never disobeying him, but continuously following his command, until you reach the cognition (*kashf*).

The pīr is the person to whom the Imam of the time has granted his position, which makes him the highest amongst the creations (*ashraf-i makhluqāt*). And whenever he (i.e. the Imam) has chosen the pīr, and appointed him, he (the pīr) must convey to others the knowledge in detail (*ma'rifat-rā ba-tafṣīl bi-gūyad*). You must attain perfection in, the knowledge of the Imam through him. But if he (i.e. the Imam) has not appointed a pīr, you must come to know some person from amongst the learned (*ṣāhibān-i 'ilm*) whom he (i.e. the Imam) has commissioned to guide and to preach to people (*ba-dalālat wa da'wat*) so that you may attain through the guidance and preaching of such a person (*irshād wa da'wat*) the recognition, of the Imam (*ma'rifat-i Imam*). Thus you will not remain in wretchedness, attaining through the illumination of his knowledge (*irshād-wa da'wat*) the recognition of the Imam. And whenever there is a pīr, the teachers will take up preaching (da'wat), by his permission, remaining under his control and order.

Therefore, O, believers, it is obligatory for you to follow the pīr, never flinching from his obedience. Be bound by what the pīr tells you. /43/ acting as he says. The pīr does not demand from you any payment or fees, I give him this instead of you. And when you obey the pīr, the pīr, if God pleases in the hereafter will pray to God for your protection.

On the day of the Resurrection (*qiyāmat*) the accounts of those who are the first and those who are the last will be left in the hands of our Lord (*Mawlāna*) °Alī, may a remedy (?) be attained on his mention! (*'ala dhikrihi'sh-shifā'*). He will question (*mī-jūyad wa jūyā mī-*

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shawad) the slaves of God and interrogate them. He will show kindness to the chosen ones who have been devout, but the rebellious hypocrites will remain in the middle of the plain of Resurrection in the glare and heat, in distress, humiliated and ashamed, groaning and weeping on the way, each being worried about himself. But every one who has been obedient to the *pīr* (will stand on that terrible day in the shadow (i.e. under the protection) of the *pīr* of his time.

The day of the Resurrection is the day of the "thousand-eyed ones" and of the showing of the dowry. Whoever has good stock, makes a display of it on the market of the Resurrection, finding God to be his customer. Thus now that thou hast comprehended this, and hast become aware, understanding who is thy customer, /44/ then take proper care to have ready good merchandise and precious things, which will be really valuable and of high cost. What are these? A pure spirit, a clean heart, and love for the Imam of the time, complete recognition of him, the readiness to sacrifice oneself (for his sake), accompanied by fear of his anger, (the desire) to please him, and the search for ways of being agreeable to him.

O, believers, on the day of the Resurrection, except for the perfect *pīr*, all other *pīrs*, *mīrs* and brothers will stand trembling, not one being able to utter a word, (of intercession). But your (real) *pīr*, who helped you in this world, will also become your helper and protector in the hereafter. Therefore do not give up following him, as you belong to that world and must enjoy it and rejoice there. Therefore do not be bound in this world by rejoicing, enjoyment of power, position, rank or respect. With every day you must keep on intensifying your love and service to one another, to your *pīr*, and your Imam, never remaining dependent on this world which is transient and without real substance and worth. Do not be polluted by it because it will cast you into indifference. When this happens, you fall into disputes and quarrels with each other till death. Then /45/ you will taste frustration, shame and remorse. Thus nothing will help in the hereafter except that you live in such a way as to please the Imam of your time, serving him or spending money in his cause, so far as you can, because if you spend it (for your own sake), or amass it, you will never see it again, and this will become your punishment. But what you give for the sake of your Lord (*Māwla*), will remain (to your credit) in the hereafter.

It will be like grains of wheat: that which has been consumed is lost, but the grain which has been thrown into the field, survives. In the same way in the hereafter your *pīr* will be of use, serving your need. Whoever does not obey the *pīr* of his time, and does not listen, to his words, he will, both in this world and that, be in misery, be depressed and worried. Thus it has been explained that you should not give up following him, because he will surely guide you to the recognition of the Imam.

If you desire to keep your hearts fresh and alive with affection and love for the Truth (*ḥaqq*), if you wish that love for the Lord (*Khudāwand*) should become rooted in your hearts, making you long for the vision (*liqā*) of your Creator, longing for (*didār*), then take your hearts away from all that is not the Truth and turn your faces towards (your) Lord (*Khudāwand*), appealing /46/ to the Creator and the *pīr*, or spiritual guide, giving up frivolous and absurd thinking, throwing love for this world out of your hearts completely. Then love for (your) Lord (*Khudāwand*) will at once become strong in your hearts, making ardent your longing. Take refuge with God from the ignorant and hypocritical people who have turned their faces

from the abode of the Imam of the time and the true pīr, from those who do not recognize the Imam of the time. They will be ruined, stranded, humiliated, aggrieved and annihilated.

The one who is confounded and doubtful about the recognition of the Imam and the pīr, will be deprived from the *didār* of the Imam of the time, and will be distressed, worried, humiliated and aggrieved. He will be burnt by the fire of Hell, and will remain in darkness.

Whoever in this world has no (spiritual) authority over him, will be like a body without a head, which is like a corpse. That which is not the head must be the tail. Similarly, the people whose leader is not the Imam of the time, are carrion and corpses. being a peril one to the other, mutually opposing one another. Just as in carrion worms and putrefaction set in, so in the community which has no (spiritual) authority over it strife, evil acts and depravity occur, causing distress to the people.

Some people appeal to God while they have no knowledge of the Imam of their time, /47/ or oppose him. They should enter the Ark of the Noah of the time because all other ships will be drowned. Therefore follow the (spiritual) authority and your leader, so that you may sit in the house of the Truth, entering the Ark of the Noah of your time, and reaching the land safely. That authority, that Noah of your time, is the Imam of your time, Shah Abdu's-salam Shah. Know him, and enter the Ark of Noah, i.e. the path of his preaching (*tariqa'i da'wat-i ū*), so that your faith may become perfect, and your souls may become safe from calamities. The house which has no windows or openings remains dark. Similarly, the heart of one who does not know the Imam of his time, who is the sun of that period, remains dark, without light and enlightenment. It always remains in the darkness of irritation and enmity. Darkness causes one suffering and to stray from the path, becoming lost. Therefore the one who does not know the Imam of the time (*hādir*), and regards him as absent (*ghā'ib*) from the world, is erring, alien to the community, and an enemy. People like these, owing to the absence of spiritual guidance, become split into sects, continually struggling, quarrelling and opposing each other. They are at war with every other community until at last they perish.

Whoever has strayed from the right path will not reach his destination, whether he walks or remains standing. /48/ If you show him the true path, he will not believe you, remaining in doubt and uncertainty. He is repudiated. Such people cannot realize their position, thinking that (only) they are on the right path, and all others are in the dark, erring. They do not know that the path of the truth is that which belongs to the living Imam (*Imām-i hayy*), and the religion (*dīn*) which is his.

Similarly, at the time of the prophets, whoever found the path of the prophet of the time, was saved, while those who kept to the (old) law (*shari'at*), and did not follow the prophet of their time, remained in sin and error, no matter how righteously they were acting in accordance with the injunctions of that law, given by God, and the decisions (*fatāwī*) of the prophets of the (earlier) periods. But now it is the period of Imamāt (*dawr-i walayat*).

If a man does not recognize the Imam (*wālī*) of his time, does not accept him as such, treats his orders as already contained in the plain commandments of the *shari'at*, ascertains from the ordinary theologians (*'ulamā-y-i zāhir*) the indications (*ma'ni*) of the Qur'ān and the various *ḥadīths* concerning the institution of Imamāt, and if he acts according to the

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theologians opinion, all his pious acts will be fruitless and his troubles useless,—he will finally go to Hell. This is because the correct meaning of the Qur'ān and *hadiths* is only with the Imam. The Prophet, peace be upon him, himself said that whoever accepted /49/ his progeny (*'itrat*) and the Book of God as his guidance would never be lost. The expression "my progeny" refers to the Imam, according to the words of the Qur'ān (3:34): "...my progeny, one following the other". But the Imam can only be recognized with the help of another Imam, being the person whom the Imam appoints to that office from amongst his own progeny (*dhurriyyat*). Only he will be the Imam, no one else. Ordinary mortals (*makh'lūq*) cannot appoint any one as their Imam. Whomever the Imam selects for (the transfer of) the light of Imamāt from amongst his own sons, and confers upon him by an indication (*naṣṣ*) the mysteries of Imamāt, that person only is the Imam and a member (*āl*) of the dynasty. His other sons will be (ordinary) people who deserve salvation (*ahl-i najāt*), if they obey him and serve him.

Therefore follow the Imam in order that you may be connected with him, i.e. the Imams, one generation after another. If others have no connection with the Imam, this is because they opposed him, adopting a hostile attitude towards him, and the Imam concealed himself from them, while they began to follow the ordinary theologians, this is why they err.

Thus they have remained under the control of those ordinary theologians (*'ulamā-y-i zāhir*), worshipping and exercising piety blindly (*ba-taqlid*), according to what they have been ordered, because that piety based on customary practice (*'amal-i taqlidi*) was the religion of their parents, just as at the time of idolatry, before Islam.

The learned, however, know that the world cannot be without an Imam even, for a moment, /50/ because if it is, the earth with its population will instantly perish. But their craving for position and importance (in the community) compels them to conceal this, and (outwardly) deny this. Surely, that strife which they had with various prophets and saints was due to this desire to preserve their position of respect.

O, believers, it is astonishing to see how one who has no connection with the Imam, yet laughs and rejoices, but it is still more astonishing when one rejects the Imam of the time, and adopts a hostile attitude towards him. He is like a child playing on the edge of the dam of a water mill, or on the roof of a house, or with a snake in his hand. Do you see such inopportune laughter or untimely and out-of-place rejoicing among the ordinary people? It is bound to become the cause of their calamity, their punishment and sorrow.

O, believers, O, sincere ones! Smile only then when you are saved from the calamities and perils, when you are out of the whirlpool and on dry land, when you are safely back from the journey. It means, then, that joy will be attained when you arrive at the recognition of the Imam of the time, becoming his faithful and obedient slaves, and not being even for a moment disobedient or /51/ forgetful of him. You will then become enlightened by his recognition, and it is this time which will be appropriate for joy and merriment.

Therefore be afraid of that laughter which is raised by silly trivial matters, like children's play, because that laughter is the image of Satan. It is the action of those who have no real faith. It humiliates the one who laughs, makes him in the eyes of the people humiliated and

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deprived of dignity, devoid of honour and importance. Laughter comes from indifference, and the latter comes from stupidity. Unless one is foolish, he can see that laughter is not proper in the presence of princes, rulers and honourable persons. Then why should he indulge in laughter in the presence of the merciful God, or do any other form of impolite action, utter abuse, or do any other vile thing? He will be punished both in this world and in the hereafter.

O, believers, be righteous in speaking, behaving and acting, never tell lies, utter nonsense, or say anything inappropriate. Be taciturn, do not begin speaking without being asked, always follow the truth, never deviate from it. Always listen to what the Imam (*ḥaḍrat-i khudānd*) or the *pīr* says, and act accordingly. And if you want mercy from the True One, the All-High, /52/ then be ready to do the right (*kār-i haqq*) thing, sincerely wishing to be pious, because the time will come when you will have to stand before the justice of the Truth (God). And the time of the harvest is coming when every one will collect what he has sown, every one receiving retribution for his actions. Therefore do not forget the accounts of the hereafter. However, the majority of (human) actions are such as have been described, and will be punished. Evil comes from three sources, which except for the first one affect either property, or life, or faith. Therefore take the greatest care to avoid it, because evil is strong, and itself becomes the cause of a (still greater) evil.

And the true believer must be like the sea which does not change if it is deprived of a little, or added to a little. It does not change from dirty water or any refuse being poured into it, neither in colour, nor in nature, nor in smell. Therefore the true believer does not change if his property becomes a little less or more, or if some one does something against him, or utters abuse, or robs him, or treats him harshly, or speaks evil things of him. His heart is at rest with his Lord (*Mawla-y-i khūd*). Things ugly or pretty are as one to him, and the true believer does not become either infuriated or irritated. He must mortify his sensuality or irritation, /53/ and it is for this reason that the true believer (never) utters abuse.

The true believer must not use strong words or foul language, treat people harshly or act wrongly. He must not commit an evil action, should not be mean (*bakhl*). He must not forget the Imam of his time, always obeying his orders, and seeking to please him. The true believer must not slander any one, must not betray the trust for other men's property or wives, making designs on these; he must possess a sense of legality (*quwwati nāmūsiyya*).

Therefore, O, believers, be afraid of evil speaking because evil deprives one of faith, destroys faith in the people, dooming them to Hell and humiliation.

O, believers, within the man whose temper is irritable the fire of wrath spreads sparks when he becomes heated by a fit of anger, owing to that irritability, and in that excitement, when it appears, are burnt (the fruits of) his faith, pious actions, his reward (for them), worship, purity of heart, decency, understanding, and intelligence. Then the fire of sensuousness flares up in him, causing him to feel the desire for tasty foods, causing him to make designs upon the property, position, rank and wives of others, making him wish /54/ to eat and dress well, under the influence of the fire of greed. This is Hell, it will reduce thee to nothingness, throwing thee headlong into the pit. Control as much as you can the forces of your irritability and sensuousness, so that they may not shake you in your position, will not throw you out of balance, stirring up, and causing change in your self, in your original nature. This is because

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as soon as man has been brought out of the normal human state, he becomes a brute without faith.

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O, believers, O, dear ones, the real believer for the sake of the hereafter changes his evil ways for right ways, persevering in them. The real believer serves his brother believer for the sake of the hereafter. There were (in the past) those who were doing this of their own, accord, who took up the service of enlightened *pirs* (*pirān-i rawshan-dil*), those who used to ask questions from the teachers concerning the matters of the Truth (*sukhan-hā-y-i haqq*), and acted (according to what was said to them). Some people for the sake of the hereafter, and for the sake of the *didār* of the Imam of their time, have given up royal thrones. This is the decision of wisdom, because it is due to profound wisdom when one /55/ gives up for this (something) transient, as royal authority or high position. Some give up worldly authority for the sake of the *didār* of the Imam, thus acquiring eternal authority. But how numerous is the filthy rabble who gives up the *didār* of the Imam, running after position, thus abandoning light for darkness, or water in order to get into fire.

The good ones used to give up their relatives and their people for the sake of the *didār*. Others, similarly, gave up their properties, estates, families, position and respect. Others again for the sake of the *didār* and out of love for the Imam of the time used to walk (long distances), making their feet sore. Others for the sake of the hereafter served their spiritual brothers at their assemblies. Good ones sat in the assemblies of the believers for the sake of making their faith perfect, occupying themselves with worship and acts of piety, or asking of their teachers questions concerning the true knowledge (*'ilm-i haqiqi*), and memorizing it. They used to learn it, sitting and listening to their teachers, and memorizing what they said, acting piously according to their instruction, being full of love for the religion of the truth (*dīn-i haqq*).

O, believers, be all in love with the pure religion of the Imam! Be ready to comprehend the meaning of (his) word and knowledge, never neglecting your own progress and behaviour, because neglect of the truth is a calamity. /56/

O, believers, bearers of (true) faith, keep until the last the secrets of your Lord (*ḥaḍrat-i khudāwand-i khūd*), so that the unworthy shall not penetrate these. One must not discuss his personal matters with strangers while travelling. God told the Prophet to conceal the mysteries of the true religion (*asrār-i haqiqat*) from the ignorant people of his time. This is especially because the people of Persia have reached the limits of ignorance by never ascertaining the truth of a statement from an impartial source. Their way is to start strife, advertise themselves, molest people, or scandalize them, abuse, slander and bring them under suspicion, mocking them, or trying to seize their property.

O, truly-faithful believers, *Mawlā-nā Shāh Mustansir bi'llāh* says: do not mention myself and the name of your Imam, *Shah 'Abdu's-Salām Shāh*, in the presence of the ignorant and unbelieving people who have an innate hatred of the prophetship and Imamāt. You must, however, appeal to him in your heart and with your tongues. Conceal my whereabouts (*sirr-i mā-wā*) from the irreligious people of to-day (*ghayr-dīn-i zamāna*), so that you may for this attain the perfect reward and a righteous life. God the Bountiful will be pleased by you, the

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people of pure faith (*ikhhlās-kī-shān?*), and your hearts will be enlightened, shining, and full of joy.

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O, believers, the truly religious man (*dindār-i haqiqī*) is one who wants to attain salvation /57/ in the hereafter. But he must help his really religious brother if he wants to be saved. The real believer is one who assists and helps his brother in religion, who shares with him his food, his sorrow and joy, never admitting into his heart any malice or enmity, being one with him in word and deed. If one satisfies his hunger, the other's hunger must also be satisfied. If one remains hungry, the other should remain hungry, too. If one eats something, the other should also partake of everything that his friend has eaten. They will be united in this world and in the hereafter they will also appear together before the Lord.

Whoever is real man must be united with his spiritual brother. The human spirit is unifying, and the spirit of the animal is dividing from it comes the principle of opposition. The animal spirit derives its life from food. When the latter is not supplied to it, it dies.

This, of course, refers not to the Persians as a nation, the author and the Imam were also Persians, but to the Timurid government who persecuted the sectarians.

But the human spirit is kept alive by the recognition of the Imam and love for the followers of the Truth (*ahl-i haqq*), and if both these do not exist, it perishes.

Therefore, O, believers, if you want to be alive in both worlds, perfect your faith, because (only) by the light of faith may you attain eternal life. And faith comes from and is perfected by the recognition and knowledge (*ma'rifat wa shinākht*) of the Imam of the time, and obedience /58/ and love for his followers. Therefore follow your Imam, and be happy and united with each other amongst yourselves in order that you may be alive in both worlds, and in the hereafter you may become resurrected with the pious, with prophets and saints in the presence of the Imam, with the greatest joy at meeting each other again.

But those who oppose the Imam and his followers do not feel one with the Imam's friends. They will become subjected in the hereafter to the hardest punishment, despairing of their state, and not seeing any one (to help them) either from, amongst their own people, or strangers. Thus the believers will in the hereafter see all, both their relatives and strangers, but the enemies of the Imam who are the traitors and haters of the path of the truth will be tortured by their own worries, and by punishment and retribution for their actions.

Therefore, O, believers, the matters of the hereafter are settled in this world, whether they are to be good or bad. Therefore let your hearts be pure and united in this world, be united in your hearts with each other so that tomorrow at the Resurrection, in the presence filled with pure light of the Imam of the time, the absolute Lord, you may occupy a place near the throne of the Lord uniting with one another, filled with perfect joy and happiness.

O, believers do not be ashamed to serve each other; do not make a fuss about humiliation and respectability, because otherwise you will be deprived of the wealth (granted by God). Be in touch with each other /59/, visit each other's houses. But you must not think of entertainment, just like the traitors who mock each other in selfishness. Just on the contrary, you must wish to offer your food to your friend, while he should be ready to offer you his. Try to keep this

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attitude as long as you can and give priority to the needs of your spiritual brother over your own. Always, in no matter what circumstances, be at ease when your brother is at ease. If your own case has been (favourably) decided while that of your spiritual brother remains in suspense, you must not feel peace of mind, just as if it were your own affair which was still to come up for decision. But if his case has been (favourably) settled or if he made greater profit, or sold more at a greater price, be more happy at this than with regard to your own affairs. And if he makes a profit, it should be as if you have made a profit.

Such relations will bring you every blessing, well-being and happiness while your hearts will every day be more and more filled with light, your happiness will grow, and your faith become more perfect. If, however, you give priority in your consideration to your own affairs, thinking only of increasing your own benefit, or if you regard as lawful to benefit yourselves by another's food or property in general, doing this deliberately, thus enlarging your own possession, then surely well-being and blessing will depart from your property, /60/ and you will not attain the mercy of the Lord.

When you are friendly with your spiritual brothers, wishing them good, one with the other, God will then be pleased and satisfied with you, and you will see nothing evil. But if you remain mutually hostile and wish ill to each other, God will disregard you all. And if some evil springs from one side, that offending aide will be punished and humiliated for its wickedness.

O, brothers, O, dear ones, if one does not sow grain, one will not reap a harvest. Only what you have sown can grow. Therefore sow good grains, that is, good actions, so that in the hereafter you may collect a good harvest. Whatever you spend in this world is wasted, but what you give in the way of the Truth will help you in your hereafter. Whatever you give in the way of your Lord (*Mawlā*), every hundred in this world will return as a thousand in behaviour the hereafter. Therefore there is no better form of agriculture nor trade than when you with full sincerity invest your lawful property in the way of your Lord (*Mawlā-y-i khūd*). And there is no greater wealth than when you attach yourself to the Imam of your time. There is no higher form of worship than when you are continually remembering the Imam of your time. How great is the happiness of the one who can do such things, /61/ and becomes benefited by that eternal bounty which becomes his lot!

Those whose heart and word do not differ one from the other, attain a favourable place near the Lord (*khudāwand*). But those who are not like this will never get anywhere. The true believer is one whose heart and word are one.

The true believer is one who always occupies himself with the mention (dhikr) of the Lord (*khudāwand*), whose heart is full of love and whose tongue is busy with glorification of the Creator (*khudāwandgār*). He will hear the instructions given to those who tread the path of truth, will act accordingly, and will admonish his friends, thus acting righteously himself first, and later on inducing others to do so.

Man attains the recognition of his Creator when he acquires knowledge of himself. First you must acquire the knowledge of your own body, limb by limb. You should realize that it has not come into existence by itself, but has been created by some one else. Then you should

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reflect: who is this who has created me? For what purpose? Where is he going to take me? Then you will see that if your body maintains a state of balance in its elements, it will be /62/ free from disease. Otherwise its condition will be upset. He must then abstain from unsuitable foods. He may thus infer that if one abstains from excesses, and in every thing observes a proper measure, not deviating from it to either side, and if he purifies his moral self, whenever he discovers in himself the properties of brutes and beasts, he then acquires human properties, and purifies himself. And when his heart has become pure, and doubt and dishonesty leave his mind, when, he acquires certainty in the recognition of the Imam of his time, seeing him as everywhere present before him, looking upon him, he then reaches the stage of self evident certainty (*'ilmul-yaqīn*), and attains the stage of absolute truth (*ḥaqqul-yaqīn*) when his heart becomes enlightened by the absolute light and in that light he begins to see his soul (*jān*). Thereafter he begins to see with absolute, self-evidence the place in which his Creator is.

All this is attainable only if thou attest in accord with the instruction of the *pīr* and spiritual guide, becoming the follower of a person (who has trodden the path of the Truth. The guide is one who does not recognize any other road except that of the Imam, who is sincere in guiding others along the path of the *ḥaqīqat*, who knows it, and who has become free (from vices) (*mujarrad*), ceasing to show disobedience, or to question the acts of his Imam, or *pīr*, or teacher. This is because the great men and teachers (*buzurgān wa mukhbirān*) /63/ of the religion of the Imam, (i.e.) the *ḥujjats*, *dā'is* and the teachers (*mu'allimān*) of the true path are like doctors and sages, instructors and specialists, or kind advisers, or nurses, while other people are like patients or children. Patients and children must obey the doctor or the instructor, as this is to their best advantage. If they oppose or refuse to comply with prescriptions, they will suffer much and in the end will be very sad that they did so.

Therefore it is necessary that the disciple (*sālik*) should obey his instructor if he wants to reach his destination safely. Therefore those who want to show us their love to us, must be truthful in their word, never uttering a lie; they must not slander any one, must look upon every one with clean eyes, never coveting what is unlawful to them, nor envying and coveting other people's property. Their heart must remain pure, and must not contain any lust for the wealth of this world, position, or rank, or tasty foods. They must be truthful in their action, clean in their speech, and must never desire to profit by what is not legitimately theirs, as, for instance, by failing to pay the tithe which is due to the Imam of the time, /64/ or (usurping) the property of an orphan, such actions will pollute their mouths. They must be taciturn, keep their minds free from the preoccupation with trivial worldly matters, and must concentrate their thought on the Imam of the time. No desire must live in their hearts or carry weight in their eyes except the thought of the *didār* of the Imam. Nothing in this life or in the hereafter should captivate their fancy except for the thought of the vision (*liqā*) of the Imam, and of pleasing him. They must walk righteously along the Path of the Truth, never straying from it to what is forbidden. They keep themselves pure and well under self-control. This means that in their advance towards the Imam they should not attach themselves to anything. This is because all that is not connected with the Imam, whether it belongs to the material world or not, whether it is attractive or not, is really a calamity like fire. Just as you flee to a safe place from beasts which bite or tear, or just as you take precautions against a calamity, in the same way you must be on guard against (the temptations of) this life, and the world at

large, taking refuge with its Master, who will give you safe asylum and a reliable place of rest.

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Therefore, O, believers, the true believer is one who keeps his face turned away from disobedience, remaining obedient to the orders of the True King (*shāh-i haqīqī*). He progresses towards the truth, carrying out the instructions of the *pīr*, just as the *pīr* himself carries out the orders of the Lord (*Mawlā*). /65/ And just as the *pīr* obeys the order of the Imam, never exceeding his orders, so must the teachers (*mu'allimān*) obey the orders of the *pīr*, never transgressing them, until they attain their aim. The believers (*mu'minān*) must similarly obey the orders of their teachers, never transgressing them, and learning from them to recognise (ma'rifat) the Imam, to obey the commandments of the religion and to carry them out, until they reach their goal.

Therefore accept wholeheartedly (*ba-jān*) whatever the spiritual guide (*murshid*) teaches you, when, he gives his advice, religious instruction and admonition; this will bring you in truth and righteousness to the Truth (*haqīqat*) and to the recognition of the Imam of the time (*Imam-i ḥaḍīr*). You must be thankful for this, because it is valuable for the traveller on his road to have a guide, a candle and a light, so that he may ultimately reach his home safely and without suffering.

Thus (the believer) will become intelligent and discriminating (*ahl-i jazīra'i*) in every matter and transaction, distinguishing defective goods from those which have no defect, and the genuine from the counterfeit. He will thus permit no one to cheat him. He will buy that which is genuine, without blemish. Therefore the knowledge of the sincere (*sādiq*) teacher, i.e. the perfect spiritual guide (*murshid*), who is well-informed, leads thee from the path of evil to the right path, and brings thee out of the pit of error, leading thee from the desert of death to the place of habitation, or from the sea of depravity to the shores of salvation, from the perilous place and from the claws of /66/ wild beasts, devils, rapacious brutes and biting serpents, to a safe place which is the recognition (*shinākht*) of the Imam.

O, believers, whenever any one mocks you, or makes a joke, ridiculing you, and when others, who are present, laugh, all of them are devils.

O, believers, listen, and take note of speech that is true, accept in friendship the commandment of the Truth, listen to the words of the true knowledge (*'ilm-i haqīqī*), and treasure them in your hearts. People in their wilfulness and craving to please themselves, and in the absence of (spiritual) instruction (*bī-ta'limī*), have strayed from the right path. They have remained behind because of their habit of talking, lying and accepting their beliefs second hand, unconscious of what this leads to. They became proud of such meaningless knowledge, of their authority and their wealth in this world, but on the day of the Resurrection, the scorching sun will rise on them, and they will experience great difficulties in settling their accounts. Such ignorant people have no religious knowledge. By relying on second hand information (*taqlīd*) they have all become lost. Their reins are in the hands of predatory monsters who drive all of them from the path of the truth. All are drowned in the sea of depravity, but are unconscious of this. They have become split into parties, and are unconscious of being wrong. /67/ They do not know where all this will lead them to, but are

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indifferent to this. But after death they will know, by which time it will be of no use to them, they will have nothing left to them except of regret and sorrow.

The true believers must be aware in this world of the Resurrection and of the ultimate end of their affairs. The ignorant, like their leaders, resemble aged bullocks whom the butcher is going to slaughter, but they are unconscious of this. Therefore take great care not to follow the people who merely rely on tradition (*ahl-i taqlid*). Do not follow those unjust teachers who are ordinary theologian (*'ulamā-yi zāhiri*). They deny the existence of the Imam, the way to him which must be found, and (the benefit of) the blessing of reaching the presence of the Imam of the time. If any one says that the Imam is living, and exists, and that one must strive to find a way to him, they declare that unfortunate teacher to be a *kāfir*, unbeliever, and issue a document certifying his heresy (*zandaqa*), according to which he is to be stoned to death. They say that the Imam is concealed (*dar ghayb*) and will appear when God wills. They say that if anyone foretells the date on which he will appear, he is telling lies.

Pray for God's help against such interested theologians! What a good business /68/ they have built up for themselves, what "good water" they have brought about for themselves, silencing other people by threatening to declare what they say to be *kufir* (impiety). They have appointed an ignorant common fellow as their *pīr*, while the pure-minded one who has become aware of the existence of the (real) Imam does not dare to say anything for fear of these greedy villains, who are after their own interests.

During every period of history such people, craving for authority, have persecuted and fought the Imams of the time, wishing to extinguish the Light of God, but they had no power to achieve this. Having failed in this, they have resorted to intrigues and lies, teaching that the Imam is concealed (*ghayb shuda*). They stone to death all those who say that the Imam is present, issuing a fatwa to this effect. In their books they write that the Imam will say this or that at the End of the Time, and the people for this reason have ceased to seek for the way to the Imam. The ignorant believe this lie, thus depriving themselves of the benefit of the *didār* of the Imam of their time. In fact the Imam is as apparent in the world as the sun, but they show enmity to the Imam himself while (professing to) expect his manifestation. Thus they are wasting their lives in carrying out the orders of their theologians, (*'ulamā-yi zāhir*), and relying on traditional ideas in religion (*taqlid*). They will be deprived of the *didār* of the Imam even in the hereafter.

O believers, O, sincere ones, offer thanks for having been benefited by this wealth, by the happiness and good fortune /69/ which is here given to you, before they have laid their hands on you. But beware of them, and keep secret my mystery from those unworthy ones, from those devils in human form, fearing lest they attack you, or cause you to be dragged into the darkness of misfortune just as they have been dragged themselves.

O, believers, proceed along the way of God, being generous and lavish on it. Weep and deplore (your sins), be obedient, and appreciate this treasure, being careful not to lose it, one has to take great care of the jewel. As you can see, one who has valuable goods guards them with so much care. But there is nothing more precious than the true religion (*dīn-i haqq*) and the knowledge of the Imam of the time. Follow your *pīr* in order to earn salvation from the storms, and to make the hand of Satan powerless against you. Abstain from misappropriating

anything so that your hearts may not be humiliated. Those whose hearts have lost enthusiasm and become tired of uttering the *dhikr*, either from indifference or laziness, come to this because of their misappropriation, of what is unlawful, or by not paying their religious dues. Therefore you must pay your religious dues (*māl-i wājibāt*) and follow the orders of the Imam. Do evil to no one, be benevolent with every one, help others, and encourage them to act righteously, benevolently and modestly so that your hearts may become pure, /70/ and so that in the *dhikr* of your Lord (*Mawlā*) all your difficulties may be solved.

O, believers, whoever retains the Shah's tax, and does not put it aside, thus taking away the Shah's income, and enjoying his life, he becomes a malefactor and evildoer, his heart becomes blackened, and he will ultimately become an inmate of Hell.

O, believers, realize this and do not miss the point which is a very serious and important one. Even, with great difficulty it cannot be settled by force. It depends on the inner (*bāṭini*) feeling of satisfaction. Misappropriation of the religious dues ultimately destroys one. The tithe implies many high points and numberless tests (for the donor). If one does not give it, he courts numberless misfortunes' and calamities. It is an extremely serious matter, do not take it lightly, it is a heavy burden. Both the one who gives it and who receives it must deliver it honestly and in, full to the abode of the Lord (*Mawlā*).

O, believers, beware of making a mistake, because in this matter one has to tread a very narrow path. It is a precious (*āsān*) treasure (*ni'mat*) which cannot be acquired easily. And if this ordinary (*ẓahiri*) wealth is earned with much difficulty, how can one expect to earn easily a spiritual (*bāṭini*) treasurer Therefore one has to give his life (*jān*) for that spiritual wealth, which is the recognition of the Imam. Therefore realize fully the worth of this boundless wealth, and offer thanks /71/ to your Lord (*Mawlā*) for having granted it to you, bestowing upon you his recognition. Otherwise how could you have found the way to the Imam amidst all these devils, these calamities and misfortunes all these robberies? Have not they raised high walls to cause the unfortunate and ignorant people neglect their obligations? They have bound the unfortunate and ignorant man in such a way that lie has remained helpless, bewildered and despairing, with his heart full of distress. They may bury it (the tithe moneys?) in the earth, but these dupes will never see the Imam.

Be sensible, I am showing you a good path, I have told you of all the matters which will lead you to salvation, securing for you peace in the hereafter, and benefit in this world and that. I have explained all this to you in such words as are suitable to your reason, degree of education and intelligence. I have not omitted anything of what is within your powers to carry out, (admonishing you) to follow, thus showing you the straight path which is the *sirāt-i mustaqīm*. Then carry on striving to earn the pleasure of the Imam of your time, who is as much in evidence as the sun. Purify your hearts and eyes of boasting, dissembling and evil ways of the time, so that you may witness the light of the Imam, and accept his lieutenant who is his *waṣī* (executor of his will), and a relative of the Imam, /72/ ceasing to argue on that point, as against those who did so before, when, they gave up the real Imam, and accepted a wrong person as an Imam. They ultimately remained with nothing.

At the time of my great ancestor, *Shāh Husayn*, some followers gave him up and accepted Muḥammad ibn Ḥanafiyya. At the time of *Shah Zaynu'l-'ābidin* some gave up the real Imam,

and accepted Zayd as an Imam. At the time of my ancestor *Shah Ja'far as-Şādiq* some followers gave up the real Imam, following Musa Kazim. Some followed 'Abdu'llāh. Similarly, at the time of my ancestor, *Shah Mustanşir bi'llāh*, some gave up the real Imam, and followed Musta'li. All of them have ultimately come to grief, and have been deprived of the *didār* of the Imam. All this was a result of their indifference and on account of much of their discussions. They did not purify their minds and hearts, and did not understand the importance of the matters with which they had to deal. This is why good fortune (*ni'mat*) abandoned them. Events for them were such that these accidents occurred, and the voice of Satan spread amongst them the news that the Imam had disappeared. Thus it was due to thanklessness that their good fortune came to an end.

Do therefore realize the importance of this. Suspend all that which has been said here like jewels (of the ear-rings) in your ears, and persevere in what the *pīr* commands you, or act to the bidding of your teacher. /73/ Obey the Imam of the time (*Hādīr Jāma*), who is the treasure of the time, this is obligatory in both law and logic.

These are the admonitions (*pandiyāt*) of *Mawlā, Mustanşir bi'llāh* which were uttered by him in the assemblies and conversations which he held with his community, while preaching and explaining to them (religion). He repeatedly admonished the community, his well-wishers and the disciples (*tālibān*). Whatever this humble slave heard, he memorized it and kept it preserved in his memory until it was committed to writing, so that, if God please, it may remain for the use of future readers who may at any time read it, or listen (making it read for them), and act according to the commandments, so that they may become the people who have attained salvation, just as have those before them, by the help of God the King, the Benign, peace be upon Him.

The end of the "*Greater Pandiyāt*"

/75/ ~~Alp~~ THE SMALLER PANDIYĀT.

I have also arranged other advices which *Mawlānā Shāh Mustanşir bi'llāh* addressed to the community of the believers, disciples, and those obedient to him. Whatever I heard with my own ears I have written (and compiled here) so that it may remain as the means of salvation and a remembrance for the believers, disciples, and those who act righteously. May the wise ones, who know the value of things in this world, offer a prayer for those who build what is good and wish well. And I have named these moral advices "The Smaller Pandiyāt". May you be keen to listen and obey (these rules), be thankful and offer glorifications for such precious possession,—there is no help except from God the Benevolent, °Alī of the Time.

O, God, O, Mawlānā, help me!

The Lord of the time and the Master of both worlds, the Imam of the time and period, *Mawlānā Shāh Mustanşir bi'llāh*, may his wisdom be great and may his exalted standing be high, said:

O, believers, O, sincere Ones, the true believer must be under the orders of God (*Haqq*), obeying perfectly all the commandments of the Lord (*Khudāwand*), /76/ with complete willingness. Look at the wealth received by the slave of God who acts unhesitatingly according to the word of Truth. For him calamities are averted, and his enemies are made harmless, while the gates of ease and prosperity are thrown open to faithful devotees. Ease and Divine help come to that slave from God, and his good actions, worship and submission are accepted. For his good actions blessings are given, and all his affairs are crowned with success. His children and close relatives are rendered safe from misfortune, calamities and difficulties, their house is always prosperous, and they do not become distressed and worried. They do their work easily, happily enjoying their life, God the Merciful is their help and guardian. They are helped by God, who stretches out His helping hand to them. They receive affluence and happiness, both in this world and in the hereafter, attaining the tangible and spiritual wealth, in religion and in the hereafter. The wealth of this world and the hereafter will be bestowed on them, and handed over to them.

Listen to the treasure of the hereafter with which you may be rewarded: the believers will in the hereafter attain the *didār* and the vision of the Creator, who (will grant to such slaves property in heaven. They will put on multifarious garments, /77/ and every slave whose devotion and services have been greater than those of others, and who have really deserved a greater reward, will rejoice in the seventh heaven. He will enjoy diverse sights, flying on the wings of remission of sins, with the crown of Divine bounty on his head and dressed in the robe of forgiveness. He will consort with prophets and saints, drinking the "Pure Wine" from the hands of the Cup-bearer of *Kawthar* (°Alī). He will fly to the castles of perfection of the houries of intelligence. The believers with pure hearts and firm faith will all be united. There will be no inequality there, no sorrow, grief, corruption, pain, suffering, death, or hardship for them.

O, believers, all such rewards, blessing and bliss will be earned by him who in this world obeys the command of the Imam of the time, listening to him, and following what he hears.

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Therefore the believer must always be obedient to God the All-High, obedient to every commandment given to him, obeying them with love and affection. And it is the first duty of the believer in this world that he should recognize the Imam of his time, and obey him.

The first duty which the believer must discharge is to see that what he eats and what he clothes himself with are clean, lawful to him, and legitimate for his use. The lawfulness /78/ of such matters consists in this: you must faithfully and exactly compute in full all your income and all that comes to you, and set aside a tithe of this, which is the duty (*māl-i wājibāt*) on it, and deliver it, faithfully, in full, and in all sincerity, to the treasury of the Imam of the time who is the King of this world and the hereafter. And you must do everything to ensure that it may reach him in full. Beware, of reducing the amount of that duty (*māliyya*). This implies many important meanings and affects endless blessings. By paying that duty you will rise high in, your own esteem, and by not paying it you will remain in the valley of despair. If you pay it, your worship will be accepted, and if you do not, it will find no acceptance because worship is acceptable only if what you eat and what you clothe yourselves with are clean and lawful to you, that is to say, if you recognize the Imam of your time, paying correctly a tithe unto him. Then, only the food you eat will be lawful to you and the dress in which you clothe yourself will also be lawful. Then only all other forms of devotion will be accepted.

In addition to this the real test of affection is the question of (the readiness to sacrifice) property, not merely in reciting prayers (*namāz*). It is easy to recite prayers (*namāz*), every old woman can, do this. Therefore praying is an occupation suitable to women, but what suits the man is to be ready to sacrifice all that he has and his own life for the one he loves (*jānān*). Therefore the *namāz* is for old women, and the paying of duty is for the (real) men. /79/ In this world of perishable things you cannot get anything unless you pay for it. Therefore why should those eternal values be given free, without payment? Come forward then, with money, not with prayers. First pay, then pray so that your prayer may be acceptable.

Secondly, never confuse the property of others with your own. Never try to enrich yourself by wrongly and treacherously misappropriating other people's money. Earn your money from what is lawful to you, never adding even a thread of what belongs to others to your cloth. Do not acquire your property by injustice, and do not take anything by enmity. Keep yourselves (your dress) clean from moral defilement such as pride, enmity, malice, envy, and craving after the pleasures of this world, all these are the characteristics of Satan, while that which defiles most is the causing of vexation to others. Do not defile your inner self (*bāṭin*). Keep away from all these things, a wise man must avoid them.

Another point is that in obeying orders you must be swift and alert, and in serving you must always be ready and straightforward. God has given a promise that every one who renders a service without regret or insincerity will receive great reward in the hereafter.

And *Mawlānā Shāh Mustanṣir bi'llāh* also said: Woe to those /80/ people who disobey or are lazy. Whoever does not carry out his orders honestly will earn severe punishment and will be placed in Hell-fire. He will be subjected to terrible tortures, be humiliated, and made ashamed. In his great torture that sinner, suffering immense thirst, will groan, asking for water. Then the ruler of Hell will give to such sinners a drink from the pit of *Wayl* which

contains the sweat and pus of the inmates of Hell, the liquid which is called "scorching" water. This means a boiling liquid which consists of the sweat, pus and plasma of the inmates of Hell, boiling due to the heat of the place, and emitting the stench of putrefaction.

For those who do not obey the orders of the Imam there are many varieties of torture. They will find no relief. Therefore give up disobedience, pride and insolence, see what mockery, humiliation and hardship they have brought upon the angel 'Azāziyil. He had a high position in the palace of God, and the other angels respected him. He worshipped and served God, never for a moment showing neglect. Nevertheless, despite all this, they saw the necklace of the accursed hanging (on his neck). The angels heard the Divine voice, saying: "angels, this necklace of the accursed is given to him who /81/ disobeys God". Hearing this, all the angels trembled and burst into tears. 'Azāziyil consoled them, saying that he would save any one of them who was given it. So was he self-deceived by all the worship and recognition (*shinākht*) which he offered to God that he did not even, admit the possibility of his having been disobedient, failing to recognize that those who do not understand this (*nā-shināsī*) commit disobedience (and) error.

Then the One God brought into existence Adam, ordering (the angels) to prostrate themselves before him. This they did except for Iblis, who felt proud and refused to do so. God asked: "Why dost thou not prostrate thyself?" He answered: "Thou hast ordered that we should not prostrate ourselves before any one except Thyself. I am better than this man who is created from earth, for I am created from fire. Thus his pride and disobedience turned all his worship and good actions into nothing. They were burnt by the fire of the self-being and unity of the Creator of the world, and thus they perished. The cause of this was disobedience, which arises from non-realization (*nā-shināsī*) of one's position. Worship without such realization means the committing of a sin on the part of the worshipper, and is useless. Therefore the worship which is acceptable is that in which thou recognises the Lord of the religion, obeying his orders, and accepting every order which is issued by him, without asking questions as to "why" or "how". /82/ Worship without such realization is a mere matter of habit (*taqlidī*), and thus an error. Using *taqlid*, i.e., blind imitation of others in religious matters, one and all fall into error. Those who stick to *taqlid* will never attain *tawhīd*, i.e. genuine profession of the unity of God.

Therefore the real believer is one who follows the Imam of his time and awaits his order. Whatever the Lord of the time, who is the Master of religion, orders him, he listens and acts accordingly. He must pay the tithe (*māl-i wājibāt*) in, full. Every night he must reflect on his duty to pay something as the tithe, or whether he has already paid in full. If it comes to his mind that a portion of the tithe still remains with his own property, pending settlement, he should pay it quickly. Whenever you pay your tithe, you will be thanked, and then you may rejoice as if you have received Divine help in delivering the Imam's dues to him.

O, believers, reflect on the unreliability and meaninglessness of this world which has never satisfied any one. On the contrary, it has always disappointed those who are after its riches. Look properly at this earth: how great were the people (buried in it). They strove to gain the pleasures of this world. They struggled much, but ultimately all of them have gone. But none of the prophets and saints have defiled themselves with this greed for earthly things. How

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much the kings of this world have fought for it, and with what /83/ sadness they have passed and gone. Your forefathers have also gone, and now it is your turn.

O, believers, why are you sitting amidst this sad place without feeling sorrow? Why are you staying so thoughtlessly amidst this world, ignoring what awaits you? In your thoughtlessness and ignorance you do not realize how many people only think of pleasing their flesh and fattening it, entirely forgetting the hereafter and that great punishment, while they do everything to make their bodies fat. Therefore the true believer is one who thinks of the hereafter, keeping slim by sad reflections until his sins fall away.

There are so many murderers and enemies on the roads, and one has to think day and night of the hereafter. Whoever has faith and is fully persuaded concerning the hereafter will not commit sins, this is because he has no doubt about the inevitability of the Resurrection. Those who do not withstand the temptation of great and small sins do so because they feel doubt as to the Resurrection, thinking that there is no death, that they simply will become nonexistent. Knowledge of the hereafter, and certainty of it, comes from the words of the Imam. Whoever is in touch with the Imam of his time, practicing austerities and learning philosophy and the truth about things of this world (knows this). /84/

The ordinary (*zāhiri*) theologians have turned the letter of the law into a kind of wall for themselves for the sake of dominating others, while the miserable ignorant ones, just as Gog and Magog (kept behind that wall) know of nothing except perversion, passing their days and nights in eating and sleeping, craving for the pleasures of this world, what else do they know? They are tied down by the rope of the *taqlid*. Till their deaths they are, for this reason, ignorant because they accept the hereafter merely as a *taqlid* belief.

O, believers, learn in a critical way (*ba-tahqīq*) that you have come from the proximity of the Lord (*khudāwand*), from the supernatural (*bāṭin*) world, which is the pure world of the spheres, to this transient world, the earth. You will go back to the Lord. Therefore do your best to see that at the time of the journey back to the Friend (*dūst*) you may not go empty-handed, so that you may be proud, not ashamed. Abandon the greed for the pleasures of this world and perfect your attitude to the hereafter.

When the Lord asked you, where you have spent the wealth which he has given you in this world, whether in the recognition and worship of God, or whether you "wasted it, obeying Satan, and causing distress to His creations, /86/ then nothing will help you except a pure heart. He will ask you: "I have given you eyes, reason, mind and sound parts of the body, how did you use them? Have you opened your hand in My way, lavishing money, or used it treacherously to acquire property, women belonging to others, and to harm people? Did your ears listen to words of truth or of untruth? Was your tongue busy with My mention (*dhikr*), or with slandering My devotees? Was your heart full of My love, or of love for the pleasures of this world? Were you longing for Me, or for worldly pleasures? Did your eyes see the truth or untruth? Have you brought upon yourself happiness or distress?" Therefore you had better purify your hearts of any love for worldly pleasures.

O, believers, listen to the story of the prophet Yaḥyā, who wept day and night, taking no respite. Once *Jabra'il* came from God the All-High, descending to Yaḥyā, and said: "O,

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Yahyā, the Creator of the two worlds asks: For what reason, are you crying so much? I feel great pity for you. If you cry coveting Paradise, it is granted to you. If you are crying from fear of Hell, it is prohibited to (touch) you". The prophet Yahyā replied: "I cry neither coveting Paradise, nor from fear of Hell. I cry in the ardent desire of Thy vision (*liqā'*) and Thy *didār*." /86/ Then the Creator said: "If thou criest for the sake of My vision (*liqā'*), then cry much in order to attain thy purpose. Whilst thou remain in this world, remain in safety, and cry much.

O, believers, it is very difficult to attain the *didār*. But for you, O, believers, the present *pīr* (*pīr-i hāqīr*) has made easy the Divine *didār*. O, believers, know so much, and do not forget: keep in your mind °Alī of your time, so that he may stretch out his hand to help you. For your own safety keep his name in your hearts and on your tongues, so that you may be guarded by the Lord of the Time from all calamities.

The End of the Smaller Pandiyat. /87

THE TWELVE PRINCIPLES OF MANLINESS.

(Here) I have written all that I have heard from the Lord of the time, *Mawlānā Shāh Mustanṣir bi'llāh*, explaining the twelve (principles of) manliness (*jawān-mardī*). And this is written here as *Mawlānā Shāh Mustanṣir bi'llāh* has spoken:

If a man is really a follower of the religion of the Truth (*ahl-i ḥaqīqat*), his words and actions must be of the truth (*ḥāqq*) i.e. in the spirit of *ḥaqīqat*. He must be attached to us (*tawajjuh ba-sū-y-i mā*), must attain in this world our *didār* by recognition (*ma'rifat*), and in the hereafter he will have the vision (*liqā*) of his Creator.

And *Mawlānā Shāh Mustanṣir bi'llāh* said: every one who loves me, must comply with twelve principles of manliness, so that he may acquire (spiritual) treasure and ultimately attain his desire.

Jawānmardī 1. This means that first of all a man must do everything he can to be obedient to the Imam of his time, who is the Master of both this world and the hereafter. He should lie firm, strong and steadfast in his obedience to the Truth (*ḥāqq*). His heart must be clean and pure. Do not make your hearts like those of misers or beggars, do not store in them malice, or enmity. /88/ The Imam of the time who is the master of your hearts and, souls (*qalb ma jān*), and of what is manifest and hidden, sees it. Therefore strive your best to ensure that various fancies, vile thoughts and the disease of doubt do not take root in your hearts, do not make your hearts the abode of Satan. Purify your hearts by the water of true knowledge (*ilm-i ḥaqīqī*), so that it may become the abode of the Merciful One, the heart which contains mercy is the abode of the Merciful. But the heart which does not know mercy and is black, is the place of Satan and the breeding place of devils.

Jawānmardī 2. This means that you should occupy yourself with matters and work with which God may be pleased, and must not act against the commandments of God. From whatever you earn, you must put aside a tithe, which is the religious duty (*mal-i wājibāt*) and deliver it to the treasury of your *Mawlā* who is ʿAlī Murtaḍā, the Master of this world and of the hereafter. You must do it with a feeling of perfect love, with sincere intention, smilingly and rejoicing that the tithe paid by you has reached the luminous presence of your *Mawlā*, and has been accepted. Then offer thanks (because this proves) that your earnings were lawful to you, as the tithe has reached the *Mawlā*, and was accepted. /89/ Then the other nine parts are lawful to you, and you will see many benefits from this, both in this world and the hereafter.

But if you do not pay the duty (*māliyya'i wājibāt*), you will be like the one who does not sow his grain. And if you give the money to some one else to deliver (on your behalf) to the treasury of the *Mawlā*, and he does not deliver it, it will be as if you have given grain to a farmer, who has then consumed that grain, instead of sowing it. In that case both farmer and the landlord will remain empty-handed. Therefore it is absolutely necessary that you should deliver the money to the Imam's treasury correctly, in full and without delay.

If a man does not set aside the tithe from his income as religious duty (*māl-i wājibāt*), his income will become like the flesh of the sheep whose blood has not been allowed to run out (while slaughtering), it will be unlawful, like carrion, and unclean for eating. Therefore if you

pay the tithe, the remaining nine shares are lawful to you. If you do not pay, that one part will become the fire which will burn the other nine parts then good luck, blessing and well-being will depart from you and your property. From the ten parts one is the property of God (*khudāwand*), who has commanded that his slaves should always be instructed not to fail in making always an account of their income, and paying the share of God, in order that they may enjoy their earnings lawfully. /90/

The tithe has been established by the King of men Murtaḍā °Alī. He commanded the adepts of the Truth (*ḥaqīqatīyyān*), saying that every one who is the follower of the Truth (*ahl-i ḥaqīqat*) and has the desire of his *didār* must pay the tithe from his income. By this he may secure the chance of the *didār*. The followers of the shari'at do not know and realize the implications (or symbolism, *ramz*) of this commandment. Thus every one who has connection with the Imam of the time must always pay his (religious) duty, i.e. the tithe, which is due to the Imam of the time, delivering it, and being ready to sacrifice at his command his own life and (the whole of) his property.

And the Lord (*khudāwand*) has said: "However much my slaves may give, I, the Creator, shall return to them a hundred-thousand-fold, and shall grant them the chance of my vision (*liqā*), together with (paradisiacal) castles, (various delightful) places, sights, memorable visions and advantageous positions in heaven. Whoever (from amongst them) has passed beyond this world, will be like one who has already passed the (bridge of) *ṣirāt*, One who works for the Truth is working for himself. But whoever works for himself, in reality, is a useless waster, because it is the Creator who is the owner of the men he has created, and of all they possess. If a man pays the tithe, the nine remaining shares are his lawful possession; otherwise all that he possesses is unlawful to him. /91/

All that is concerned with the Truth (*ḥaqīqat*) is a hidden mystery which the Prophet, peace be upon him, has brought as a present to the true unitarian believers from his ascension (*mi'rāj*). These matters belong to thousand unutterable (mysteries) which God (*khudāwand*) commanded should not be divulged to those who are undeserving. These are the advices which the Prophet has brought from the *mi'rāj* for the followers of the Truth (*ahl-i ḥaqīqat*). And those advices which he brought to the followers of shari'at were a thousand matters which had to be conveyed, and all have acquired knowledge of them. But about this matter (*guftār*) no one has information except for the true unitarian believer. The Prophet instructed the believers, bequeathing them not to divulge (such mysteries), but to keep them hidden from those who are undeserving, in the same way as he himself had concealed them. And it is about that secret teaching that he said: "Consort in the assemblies of the Truth (*majlis-i ḥaqīqī*). God has founded this religion of *ḥaqīqat* for those who live cleanly. Surely, every one who can do so must realize the value of this matter, must follow his pīr, and must be firm in following the Lord of his religion.

Jawānmardi 3. This means that a man should be contented with what has been commanded by God, with his destiny and fate (*qaḍā wa qadar*) accepting it in full resignation (*taslīm*). Whatever comes from God, he must be agreeable to. In whatever God is pleased, His slave must also be pleased. And in what He /92/ is not pleased, neither must His slave be pleased. He must be ready to obey any order issued by the Imam. He must make his heart alive with love for the Imam in order to remain alive for ever in both worlds.

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Jawānmardi 4. This means that a man must see the truth in everything. He must not blame any one. Those who say evil things about anyone or anything, do so because they do not understand, being overwhelmed by ignorance, not knowing the true nature of things (*ḥaqīqat-i ashyā*). Therefore, O, believers, you, whose habit is to follow the truth! Know that God is omnipresent, regard His creations as good, and regard as good everything you see. Acquire eyes which will see the truth, do not pay attention, to what is futile (inessential). Praise God in your hearts. Whatever happens to you, if it is good it must be from God and from the purity of your minds. And if it is bad, is due to the darkness of your own hearts, because every difficulty which arises for you, you must treat as a part of the destiny and fate (*qaḍā wa qadar*), which reduces the number of bad actions, calamities and retributions so that your punishment may not be postponed to the hereafter. Purify your hearts, love the Merciful God, so that God may love you. Make your love for your Imam firm in your hearts, in order that they may be enlightened by the light of the Truth (*nūr-i ḥaqq*). /93/

Jawānmardi 5. This means that you should not become elated by earthly gains, or despair when you incur a loss. Your heart must always be steady. If you are aggrieved, offer thanks because that misfortune is a retribution for your own error, and forgiveness of your sin, it is not sent by God to His slaves. Evil comes from man himself. If God bestows His blessing upon a man, He never changes it, it is changed by man himself. Therefore the man who proceeds along the path of the Truth, and attains the recognition of the Imam, which is a great blessing, must appreciate it, and guard it against loss. He must be patient whether he experiences pleasure or displeasure, remaining the admirer of the Friend. He must disregard what is good or bad in this world. God who knows the state of every one will grant thee what is the best for thee, to that extent where thou wilt be satisfied.

Jawānmardi 6. This means that if you seek for the Truth (*ḥaqq*), you must also be a partisan (*tālib*) with the sincere followers (*ahl-i dil*) of the religion, and must render services to them, because God (*khudāwand*) abides in the pure hearts of His sincere followers. You must not annoy anyone, or aggrieve or distress any one, or corrupt his heart, because the heart of the believer is the house of God, /94/ although the ignorant do not know this. If you want God to be pleased with you, make a believer pleased with you because the pleasure of God is the pleasure of the believer. If a believer experiences vexation at the hands of anyone, God will be displeased with that man, who molested the believer. Therefore make the believer pleased with you so that you may attain many blessings.

Jawānmardi 7. Consists of this: Treat women who are not your wives or close relatives (*nā-maḥrām*) as your sisters. If such an un-related woman comes near thee, thou must never feel excitement. Thou must think she is thy sister. If any one in thy presence mentions female sexual organs, or talks about such things, thy heart must not start imagining evil things, and must remain calm. If you meet an un-related woman in the desert, or any solitary place, you must never conceive any evil desire, even if there is no one present, God is present everywhere. You must think that she is your mother or sister, and keep your heart pure and free from temptation. In such a case you will become the object of Divine grace, and your heart will become the abode of Divine inspiration (*wahy-i ḥaqq*). /95/

Jawānmardi 8, Consists of this: keep away from all manner of sin, and do not slander any one, particularly a believer. Whoever slanders a believer is like one who has eaten carrion.

An ill smell like that from a latrine will emanate from the mouth of whoever slanders anyone or tells lies. The angels will become annoyed by his lie. That ill smell is the power of the heart of Satan. In the hereafter he will be resurrected in such a way that his mouth will emit bad and revolting smell. All the people will keep away from him, and he will be helpless owing to the putrid smell of his mouth.

Whenever one slanders another, it means that he suspects that his opponent is a bad man. But God knows the inner thoughts of every one. Perhaps that man may have been good in, his heart. In such a case the slanderer has lied as well as abused him. Then woe to him! Therefore you must speak mildly of your opponent, leaving him pleased by you. If you control yourself, and keep your patience, you will finally enjoy good results. In the hereafter you will see that when in this world you thought that something would be good, if it happens, or it would be good for you to do something (it was not so). You will see that it was good that it had not happened /96/ or that you had not done it. God knows better what is best (for you). Therefore thou must take out from thy heart all baseless and frivolous thought

Jawānmardi 9. Consists of this: The whole year you must fast, just as ordinary Muslims (*ṣaluriyān*) fast one month. The meaning of this fast is austerity. Control yourselves, keep yourselves away from bad qualities, evil and indecent actions and devilish acts, so that the mirror of your hearts may be gradually polished.

Also know that those thirty days during which the *ṣāhiri*'s (orthodox) fast, the (real) fast lasts only one single day. They fast thirty days only in order not to miss that single day, and this is also a symbol (*ramz*). And just as they keep on fasting for thirty days in order to fast on that particular day, so you must through the whole of your lives experience difficulties and suffering for the sake of the attainment of the vision (*liqā*) of the Creator, you must be patient, persevering in austerities, and keeping your inner self fasting for as long as you live.

Here (we specify the parts of the fast of the inner self: the fast of the head means to treat one's own head with the same humility as the feet of other people, casting out from one's head the lust for superiority, greatness and pride, because greatness /97/ and superiority are only suitable to the all-great substance of the Truth (*ḥaqq*), who is eternal, and the King of the Authority.

The fasting of the eye means that one must keep away coveting looks from the women who are not lawful to one. The fasting of the ear means that one should abstain from listening to slander. The fasting of the tongue means that one should keep one's tongue from uttering abuse or slander. The fasting of the heart means to keep the heart free from doubt. The fasting of the foot is to hold one's foot back from a wrong step. The fasting of the hand is to keep all one's limbs away from treachery so that they may not do evil. This especially applies to one's tongue which must be kept from uttering lies. And there is no greater lie than the denial of (the existence of) the Imam, saying that he has disappeared. God has cursed liars, who talk about such a disappearance (of the Imam), and make the ignorant people follow them in order to enjoy their short lived respect.

Jawānmardi 10. This tells you to be abstinent. Repent of your sins, do not rely on anything (worldly), and do not take pride except in the bounty of the Imam of your time, because

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everything depends on his command. All other things will become non-existent and dead, except the Imam who is living and eternal. /98/ Therefore it is extremely stupid to seek anything, or to be proud of anything while the Imam is in the world. Whomsoever you love in this world will be ultimately separated from you by death, causing you grief. Therefore it is necessary for you to develop affection for some one who will be with you both in this world and in the hereafter, who never disappears, who is nearer to you than any one, nay, nearer even than your very self, and who is more kind to you than anyone else. He is the Imam of your time. Therefore do not be negligent even for a moment with regard to him.

Jawānmardi 11. Consists of this: if you find the way to the Imam of your time, and if you are faithful and devout to him, be proud of this. Other than this do not be proud of anything else in this world because all else will ultimately perish and cause you perish, too.

Jawānmardi 12. Consists of this: the believer must keep pure and clean both in his body and soul (*ẓāhir wa bāṭin*). He must keep clean his dress, body, and heart, in order that the angels may accompany him. Because if his body and soul are defiled, and if he does not keep them clean, his associate and the one who shares his bed with him will be *diws* and devils. They also will take their place in his heart. Therefore you must observe (ritual) purity (*ṭahārat*). /99/ Just as the *ẓāhiris* (orthodox) for their *ẓāhiri* worship do their ritual ablutions (*ṭaharat*) and *wuḍū'*, so the internal ablution, is the washing in truth (*wuḍū-yi ḥaqīqat*) which is necessary for the soul, let the followers of the truth (*ahl-i ḥaqīqat*) know this and follow this rule.

The ablution of the head means to keep oneself obedient to the Imam. The ablution of the hand is swearing allegiance (*bay'at dādan*) to the Imam of the time. The ablution of the foot is to advance along the Imam's way in obedience to him. The ablution of the heart is to keep steady in affection for the Imam. The ablution, of the tongue is to keep on continually remembering (*dhikr*) the Imam. The ablution of the ear is to hear the words of the Imam. The ablution of the eye is to have the chance of the *ḍidār* of the Imam of the time.

The one who obeys the orders and words of the Imam has all his limbs purified, and he who has found the way to the Imam, and resigned, himself in obedience to his command, his soul becomes clean, and his spirit good. But if one knows nothing of the Imam, or denies his existence, or does not accept the Imamat of the Imam, or nourishes doubt as to his Imamat, he will become like the one who is continuously in a state of ritual uncleanness, or (woman) is continually bleeding. Therefore seek refuge with God from those who do not accept this, /100/ and believe in *sharī'at* which has reduced (cleanliness) to those outer ablutions while overlooking the inner self. For both the body and the soul must be purified.

This is the end of the "Twelve Principles of Manliness" (*Dawāzdah Jawānmardi*). Whoever possesses the properties mentioned above is the slave of the King (Shah) and is faithful (*mu'min*) to his throne (*dargah*). These are the mysteries brought by the Prophet from his Ascension (*mi'rāj*) for the sake of the true believers, as the King of the Saints 'Alī Murtaḍā has said: "There are those who shall recognize the Imam present at their time, "*Ḥaḍir Jāma*". And whoever has recognized the Imam of his time is a true Unitarian believer (*mu'min-i muwaḥḥid*)".

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And now, O, brothers, *Mawlānā Shāh Mustanşir bi'llāh*, the Imam of the time, says: "Whoever treats himself as something (important) in this world, being sure of his own (important) existence, will become non-existent (non-entity), will be deprived of a share of existence. Man (by himself) is neither extant nor non-existent, neither light nor darkness. If the Imam, who possesses association, (with God, *walāyat*), helps him, he becomes endowed with being and light. But if he does not recognize (the Imam) from a (false) sense of security, and does not swear allegiance to the Imam of the time, he will become non-existent and dark. /101/

O, believers! Our Lord (*Mawlā*) and the King of the time, *Mawlānā Shāh Mustanşir bi'llāh* says: "Whoever in this world has connection with us (*rah bā-ma dāshta bāshad*), and for this reason suffers at the hands of (our) enemies, and experiences hardships, and yet preserves his heart pure and warm, he will attain relief in the hereafter, and will rejoice at the vision (*liqā'*) of his Creator".

O, believers, *Mawlānā Shāh Mustanşir bi'llāh* says: Whoever in this world consorts with the followers of the Truth (*ahl-i haqq*), learning the knowledge of religion from them, my look of mercy will rest on the head of that devotee. At the point of death he will safely (re-)join the Truth".

O, believers, *Mawlā-nā Shāh Mustanşir bi'llāh* says: "The true believer is one who has no malice in his heart, which is pure. Whoever wants to attain my *didār* in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the true believer to recognize his Creator /102/ who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter."

And the present *Mawlānā Shāh Mustanşir bi'llāh* says; "Avoid evil actions, because you will have to be resurrected as you are now, whatever you may be. And everything which...."

(The end of the Book of the "Principles of Manliness" transcribed from an ancient copy in which several lines at the beginning and at the end were damaged.)

Transcribed in Hunza, Baltit, in 1935.